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EVENING THOUGHTS.

BY MRS. W. H. A. SIMMONS.

See you glorious orb of day
Slowly sinking down the west,
Like a monarch in his pride,
Dropping on his couch to rest,
As the noise and tumult cease,
And the day dies out in peace.

There a mass of drifting clouds,
Red and purple, flecked with gold;
Now they vanish into air,
And the sky grows pale and cold,
While a darkness, dense and chill,
Soon descends o'er vale and hill.

Hark! I hear a mournful cry,
Sad and plaintive; with a thrill
Now I listen; well I know
'Tis the lonely whippoorwill;
Mournfully it sighs again,
Like a wailing soul in pain.

Luna's rays soon brightly gleam
O'er the landscape, far and wide,
While the shadows, wet and dark,
Stretch away on either side,
And the sable robe of even
Is begemmed with stars of heaven.

In the church-yard's quietude,
Lying low from mortal view,
Are the friends of happier day,
Loving ones, so good and true,
And beneath the pale moonlight
Marbles gleam, so cold and white.

Solemnly from out the tower
Of the old church, clear and slow,
Tolls the bell, as once it tolled
Requiem, so long ago,
For the loved whose rest is deep
Under its shadow where they sleep.

Childhood's years seemed far and sweet;
Later ones have brought their pain;
But to-night those solemn notes
Bring the old times back again;
Tears will fall, heart swell with sighs,
Bursting forth from lips and eyes.

Far beyond the sunset clouds
Lies the city of our God;
And those streets of shining gold
Long ago our loved have trod.
List! I hear the angel choir
Singing, "Mortal, come up higher!"

SPACE—WHAT IS IT?

BY REV. F. H. NEWHALL, D. D.

Time, as shown in a previous article, is man's sense of succession, as he watches the train of his thoughts. This sense of succession in thought is awakened by some observed succession in the external world; that is, by some space succession, such as the movement of the clock-hands or of the heavenly bodies. Space is the sense of this external succession which awakens in us the sense of time.

Both time and space, then, are different forms of man's sense of succession, the first as directed to internal, and the second as directed to external, things. But space itself is not a thing external to man; it is wholly in the mind, being simply the mind's mode of perceiving external things. We are obliged to perceive the things around us one at a time, to take in the world bit by bit, successively. We cannot take the world in at one sweep of perception, as the eagle on the cliff takes in at once, with his eye, a vast circle of the "wrinkled sea" that "beneath him craves." This successiveness in our perception of the world without us, necessitated by a limitation of the mind, gives us the idea of space. It is, then, in no sense a thing without us; it is to use the language of philosophy, not an objective entity, but is purely subjective.

SPACE A FORM OF THOUGHT.

Space, then, is the form or mould in which our perceptions are shaped; it is the channel, furnished by the mind, in which the very stream of perception flows. As time is a universal and necessary form of consciousness, so space is a universal and necessary form of perception. As the unreal horizon is the frame of the landscape, forming and shaping it, so unreal time is the frame of our intellectual landscape;

and as the unreal firmament is the limit of sight, unreal space is the limit of perception. All that we know about matter is what we call its attributes, or qualities, as they meet our senses, such as form, color, weight, sound, etc., and these attributes we cannot conceive of at all except as in space; but we have no right to infer that other intelligences are thus limited in power. Man's weakness is not the gauge of the universe. If man could in any way rise above this limitation of his understanding, he might then have these same perceptions unclouded by space.

We speak of the Omnipresent as filling all space, but the true idea, in the light of these principles, is that God is unlimited by space, as by time; that is, there is to God no succession of perception, such as man has. Man takes in imagination "the wings of the morning" and sweeps from spot to spot around the whirling globe; he "ascends into heaven;" he "makes his bed in hell;" but lo! the I Am is already there! Infinite energy is not cramped into the little channel of finite thought. Space does not limit Jehovah, the I Am.

SPACE AND TIME IN LANGUAGE.

Since time and space are universal and necessary moulds of human thought, they are just as absolutely the universal and necessary moulds of human language, for language is simply thought in words. And when the Divine Spirit would reveal ineffable things to man, it is necessary for Him to use human language, with all its inevitable defects and limitations; for if I am to tell a man anything, I must speak in a language that he can understand; to a Hottentot I must babble in Hottentot language. Archangelic language may discourse of God's character and ways in words unfettered by forms of time and space, but of what avail would it be for God Himself to use that language to me? Do you say that the Almighty could make me understand it? True, but that would be to make me an archangel, and that I cannot be and yet be a man among men. In due time, or in eternity, we may perhaps mount to that platform, but just now we are obliged to impart and receive knowledge in the imperfect languages of men. As (to use our previous illustrations again) the mathematician, in order to teach his pupil the nature of the circle, must lead him by inconceivably short steps around an infinite-sided polygon, so, in the Bible, the revealing Spirit leads the devout disciple by short steps of time around a little arc of the eternal circle wherein the Creator acts from everlasting to everlasting. As the teacher makes the pupil feel the ceaseless and steady force of gravitation by infinite little impulses, so the eternal pressure of Omnipotence is brought upon the believing soul by gentle touches as from the hand of a human father.

CREATION REVEALED.

By seven short steps, then, our inspired writer leads us halting along the mysterious arc, and, flat by flat,—"Let there be . . . Let there be . . . We feel the Creator's hand upon us, and then the eternal rest is poured around us."—And Jehovah rested the seventh day.

SPACE BEFORE MAN.

If space is simply a form of human thought, it follows, of course, that it came into being with man, and could not have existed before his creation. Whether the forces which now constitute matter, as known to us, were, or are, manifested in this or some other form to other created intelligences, may be an interesting speculation; but certainly our faculties can discover nothing about it. The material universe, as we now use the word, could not have existed before man was created.

IMMANUEL KANT.

Immanuel Kant, the Copernicus of modern philosophy, first showed us the true nature of time and space. I quote a few of his words as I find them in Latin in the Encyclopedia Britannica, Vol. 1, Dissertation 1, 8th edition. The translation of Kant's language there, and notes appended by Dugald Stewart, are worse than absolutely worthless, and an ugly blot on English literature. A New England sophomore of to-day would deserve to be "plucked" for writing such trash.

"Tempus non est objectivum aliquid et reale, nec substantia, nec accidens, nec relatio, sed subjectiva conditio . . . et intuitus purus.

"Tempus itaque est principium formale mundi sensibilis absolute primum. Conceptus spatii itaque est intuitus purus . . . omnis sensationis exterior forma fundamentalis."

The judgment here expressed will occasion much surprise in the minds of many whom I have had the privilege of instructing at Wilbraham and Middletown. To such I can only say that I am older now than I was then, and besides, I have here so fully given my reasons for this change of opinion, that they will be able to form their own independent judgment. It is my candid

conviction that the speculative geology of to-day is a fog-bank of illusions; and as to the speculative astronomy, I think that the record will show that it was for the most part created in the brain of Immanuel Kant, and that the astronomers of to-day are mostly engaged in fitting facts and formulas to his hypothesis.

What is called "creation by second causes" is open to the same logical objection as evolution. It puts the world on the tortoise, and then puts the tortoise on himself. Second causes are simply natural processes, and natural processes cannot have their origin in natural processes. The very phrase "second causes" is a wholly misleading phrase, a misnomer, for second causes are simply uniform and regular successions of phenomena. There is only one Cause in nature. Science will know her place when she stops babbling about causation and confines her attention to observing and recording facts. Attraction, electricity, polarity, etc., are useful and convenient conceptions for tying up facts into packages; but it should always be carefully borne in mind that there is no proof that they have any objective reality whatsoever.

FEATHERS FROM A RESTING WING.

SOUTHERN CORRESPONDENCE.

Thirty miles below Augusta lies Waynesboro', the seat of one of our oldest schools. Brother C. W. McMahon, of Plymouth, has had charge of it for several years. He is getting out of the slab church in which it has been "run," into a handsome two-story structure, thirty by sixty, beautifully situated on a rising slope among heavy pine and cotton trees, close to the railroad. If you go to Savannah by way of Augusta, you will see the noticeable building as you leave the depot at Waynesboro'. Thus are we planting our work in churches and schools over this fair afflicted land.

It was four the next morning when we saw Dr. Cooke at the depot at Orangeburg. Hitherto in entering South Carolina we had been conscious of great enlargement. We had felt a sense of freedom which this freest of our States had for ten years exhibited. It was a deep, lung-filling breath we had been accustomed to draw when we crossed into this State—the breath of liberty. Here, at last, man to man had brother become. All were free, all equal, and almost all fraternal. But a change had come over the famous State. The air was close and stifling. Dangers stood thick through all the ground to push us to the tomb. It was not fierce diseases so much as fierce enemies, hatred of brother and sister, of one's own flesh and blood, of his real wife, son and daughter; this was in all the air. It had that dead and brassy calm that precedes the hurricane.

We found Dr. Cooke calmly and actively at work, making his white sun shade. He took us to his new building, a fine, brick edifice eighty by forty, four stories high. It is the finest educational building in the State, and cost only ten thousand dollars. We rode with him through the town and was introduced to several leading citizens.

The examinations were commendable—so those said who attended them. The dedication of the edifice and the public exercises were interesting. Despite the doctor's orders, we had to talk a bit. The bit was only fifty minutes long, and was a speech or a sermon (both being interdicted), but a talk. Governor Hampton was invited, and somewhat expected. Had he been there, our time, if not our talk, would have been taken away. How delightful it was to say a word to these dear youth, their parents and patrons; to encourage them to patience and perseverance; to stir within them hopes of the future, when this night of hatred, so universal and so deep in America, shall pass away, and they be all beloved in the flesh and in the Lord!

A representative was present who had been ejected from the legislature, though his majority was large and undoubted. Returned again he had been again rejected, several precincts voting for him being "counted out." No ground of intimidation or fraud was the excuse, only power. And the nation sits silent and acquiescent. He said this talk was the first gleam of light since that fraud on his constituency. Yet it was as free from politics as the editorials of the Holston Methodist or Christian Neighbor. Suppose this last paper, published by a gentleman whom we have the honor to know at Columbia, should put in its mottoes, "Who is my neighbor?" and "Thou shalt love thy neighbor as thyself." A Garretsonian lady told me she knew a Southern gentleman of the olden time whom you could never get to say that the slave was his neighbor, since that would involve the second commandment. He preferred to call him brother. This representative's wife was as beautiful a tinted Venus as ever Gibson

sculptured; as elegant a lady in dress and manners, and contentment and converse, as ever promenade a Parisian boulevard or a Saratoga colonnade. Yet she, like her husband, a fine French scholar though he was, was an outcast of the American people. Shall not God be avenged on such a nation as this? He is avenging Himself. The fearful riots, the prostration of business, the death and destruction that is abroad in all this North-land, is because of this hideous hate of the North and its unbrotherly surrender of its own brothers and sisters. Shall not God avenge His own elect, who cry day and night upon Him? I tell you He will avenge them, and that right speedily. He is avenging. Fear, fear, O ye Americans, and hasten to repent, ere a worse than Jewish destruction come upon you from the Lord God of Sabaoth!

I never witnessed a more able or interesting exhibition in old Wilbraham itself than that of Dr. Cooke's at Clafin. One very dark lad of fourteen declaimed an extract from Cicero's first oration against Catiline, in a finer style than any Latin I have heard pronounced at Harvard or Middletown. His name was Scipio. Next day I bade him goodbye in the cars, and said, "Scipio Africanus." "Americanus" was his instant correction. It was a merited rebuke; for part of my talk was on their refusing to be called Africans, and avowing themselves always and only Americans.

Dr. Webster is doing excellent service here, though at peril of his life. The wrath of the enemies of our Church is fierce against him, as its most prominent representative and ablest organizer in the State. He has done the Church great service; greater than any other man, perhaps, in all the South, for he has served it longer than any other. Before the war he was hardly closed, by request of Bishop Baker, he consented to enter this field. With Brother Lewis, he was active in pushing our work in all its forms, and in every direction. He assisted in buying the superb Centenary at Charleston; in securing old Bethel; in obtaining possession of the McKee property, an estate left to our Church in Charleston, and justly and legally ours; in founding the Clafin University; in building up many circuits and Churches. It will be a sad day for our Church, and for Christ's work in the South, if he shall leave it. With Dr. Cooke, his complement in almost every respect, our native brethren will be advanced in all social and healthful directions. The wall of our beloved Zion will arise, even in troublous times.

Other brethren were gladly greeted—the efficient Presiding Elder, Brother Middleton; the wise, gentlemanly father in Christ, Brother Sarpotus; Judge Wright, of the Supreme Court, whose head has followed his leader, Gov. Chamberlain, into the official grave, or will so follow, unless he consents to execute himself; Brother Dutton and Danton, alike in name, but not much else—both practical, devoted, courageous brethren. With such helpers, and such a head, and such a patron as still stands behind it, giving it of his father's means and his own, Clafin will be more and more a power in the State and nation.

Columbia welcomed me to its green shades. How lovely it is! As I walked up the magnificent avenues of the State University, and saw my friend, Dr. Fox, walking down to meet me, "Must I leave thee, Paradise?" escaped my lips. Alas, he must, we must, right must! For the last time I sat on that stoop, and listened to the talk of these professors, who had just been cut off without a dollar of their year's wages by the rulers at the State house. It was pitiful. But they were cheerful. They were driven forth from paradise, and well it was for them to go. Paradise was no more paradise after the devil had entered it. It was for their students they chiefly lamented; for the breaking up of a successful experiment; for the forebodings of greater darkness and anguish. Dr. Fox was cheerful. How could he help being? His hair is of the cheerful color. He is no more to blame for being hopeful than black-haired, black-folk are for being blue. His common-place book, which you have properly commended, is finished—a labor of love and learning, which every student should possess—and ere this he is electrifying Northern audiences as he has Southern, and as he would have electrified all Southern audiences had they but lent him their ears.

Our church in Columbia is going forward. It is built on a slightly corner, opposite the capitol grounds. Dr. Wightman spoke at the laying of the corner-stone as well as Dr. Fox. Had it been a week later I should have been tempted to have made a trio of the duet. It will be a beautiful church, an honor to our Church Extension Board, a promise of the future to our brethren of that city. Bro. Cardozo, its pastor, has done excellent service in this enterprise.

A rush northward to escape per-

petual perspiration and perpetual chill, only gave me a half hour at Greensboro', and a glimpse of the fine lot for which Bro. Alston found help last spring in New England, and on which Bro. Bennett of Troy is creating a like notable building with that of Orangeburg, under the proprietorship of Brother Thayer, son of Dr. Thayer of New England Conference.

Sceneth the first flight. Not much resting here. Two thousand miles and over in ten days. Ocean travel is not so swift; for I've not allowed for long pauses and disembarking, and outside talkings and visitings. Yet this flight was a needful precursor of the rest. That you shall have, editor consenting, next week.

G. HAVEN.

TWO HINDU REFORMERS.

BY REV. JAMES MUDGE.

The stuff of which reformers are made is very rare in India. Neither Anglo-Saxon independence nor Christian self-sacrifice is at all common. Hence, when we see these noble qualities extensively exhibited and steadily developed in such as are of purely native birth and breeding, we deem it a noteworthy occurrence. With two such instances now to be seen in the cities and towns of North India, the readers of the HERALD should be made acquainted.

Munshi Peary Lal, some nine years ago, threw up a very honorable and lucrative situation under government, that he might devote himself to the reform of one of the worst customs of this country—the inordinate expenses attendant upon marriage. These are not strictly a part of the Hindu religion, but through the reign of habit and fashion they have become fastened upon the people with a force that is scarcely less binding. They fall mainly upon the family of the bride, who are expected to give large presents to the bridegroom, and to feed the bridegroom's many followers during the days of the marriage feast, as well as to defray the cost of an imposing procession, bands of dancers, fireworks, etc. Poor men, with an income of only ten rupees a month, will spend at the marriage of their daughters three hundred and even five hundred rupees, which they have borrowed at the enormous interest of twenty-four per cent. per annum, and under the burden of which they will lie very likely all the rest of their lives, besides handing down the debt to their children. In this way very many families are completely ruined, being led into a life-long slavery to the money-lender, forced to sell their ancestral estates, and driven to kill their female infants, as well as to commit other crimes.

Peary Lal, seeing the numerous social and moral evils resulting from these foolish customs, was deeply moved, and resolved to do what he could for their destruction. To this end he has traveled extensively throughout Upper India, calling meetings, in more than nine hundred different places, of the leading men of every caste and tribe to form associations of brotherhood with reference to this subject. Everywhere he has been well received. The community at large hail the attempted reform with great satisfaction. They would gladly be released from the destructive rule of this pernicious custom. A marriage in prospect hangs like a nightmare over many a family. It means crushing debt, hopeless bondage, and, perhaps, eventual starvation, all for the vain show of a brief pomp and the satisfying of a lot of blood-suckers with whom they have little or no sympathy or affection. The fear of ridicule and of falling in the estimation of their neighbors seems to be at the bottom of this reckless waste. It is a striking instance of the tyranny of usage, and an indication of the extreme weakness and cowardice of the people of this land. Is it any wonder that they are so slow to defy the opinions of their fellows by breaking caste and embracing a new religion, when they find it so impossible to do it even when helped by all the motives of worldly prudence and immediate gain?

The Munshi's present headquarters is at Lucknow, where he is meeting with very good success. He has an unaffected manner and a simple eloquence, born of deep enthusiasm, which go straight to the hearts of his hearers. His general method is to secure the signatures of the people to a mutual agreement by which they become bound to conform in all marriages to a fixed scale of expenditure. This scale has different grades, according to position, family, and means, and in each grade there is a detail of the exact sum which may be spent on each item of observance. The largest expenditure allowed to any one is rs. 2,000—certainly a great improvement on rs. 500,000, which is the amount at present sometimes squandered; and the smallest allowed is rs. 25.

It is difficult to tell how much actual success in the practical regulation of the

matter by this scheme has been secured. It is certain that in some places a good deal has been accomplished. In many others the engagements entered upon in good faith under the stimulus of the reformer's enthusiasm have not been well observed after his departure. What the movement chiefly needs is the judicious and steady guidance of some one deeply interested who can remain on the ground. This has been supplied in a few instances, with excellent results, by the local government officers, and the Munshi now makes an earnest appeal to these men, the magistrates, collectors and other permanent European officials, to lend their support and actively interest themselves in sustaining the measures he inaugurates. To a good degree they will do it. And we have considerable hope that in the course of a few years through a wide extent of country a very important reduction will be brought about in this matter of marriage expenditure. It is emphatically a Hindu movement, the Mohammedans having as yet shown but little interest in it. All the rajahs and maharajahs of Northern India give it their sympathy and approval. And certainly, whatever comes of it, the noble efforts of this disinterested reformer, who, with untiring energy and unflagging zeal, in spite of much ill-health, is unflinchingly carrying forward his self-imposed mission for the good of his fellow creatures, are worthy of all praise.

But there is another reformer deserving notice here, since his name is now in many mouths and his voice in many ears from one side of the country to the other. He is called Pandit Daya Nund Saraswati. His object is a more ambitious and more hopeless one than Peary Lal's, strictly religious rather than moral and economical. His great effort is to get the people back to the Vedic faith and the Vedic institutions. When those flourished, he says, when the pure forms of faith and worship inculcated by the Veds made the land a paradise, and when one God was believed in, and worshiped in spirit and in truth, then was the golden age of wisdom, and virtue, and true prosperity. Now, how changed is the aspect of all things! Intellect is paralyzed, social life is corrupted, and gross idolatry reigns. "Down with the idols; away with modern innovations; back to the good old days!"—this is the reformer's cry.

It gets little heed. It is impossible to tell with any exactness how great his influence is, but in the nature of things it cannot be very much. The strictly orthodox Hindus not merely keep wholly aloof from him (as might be expected), but are roused to great rage by his fearless attacks upon idolatry and his unsparing denunciation of their wide departure from India's primitive faith. They try in every way to frustrate his plans, neutralize his influence, and break up his meetings. On the other hand, the educated English-speaking natives, while they respect his zeal, have no interest whatever in his movement. They are far more likely to follow their European teachers than their Aryan ancestors. There is an intermediate class between these two who may be somewhat affected by his lectures, but it is neither very large nor very influential, and it tends more and more to pass away.

Towards Christianity the Pandit's attitude is, of course, one of hostility. He makes vigorous onslaughts on the miracles of Christ, and most of the distinctive doctrines of our religion. But he is not a skillful debater, and the general effect of the discussions recently held by him with our missionaries at Moradabad is represented by one who had good opportunities of judging as being in every respect favorable to Christianity in the minds of all who watched it or became acquainted with its character.

The movement, if such it may by courtesy be called, which Pandit Daya Nund Saraswati heads, is one of the significant signs of the times. It indicates, and doubtless increases, that widespread unrest which is one of the tokens of fast-coming change. It must intensify discontent with the present, disgust with the idol mummies, and a longing for something better. And that better will be found, not in the Pandit's gorgeously pictured past, not in the vague, doubtful faith of the half-understood Veds, but in the opening future, and in the plain teachings of the heralds of the Cross. We believe this sincere and zealous fighter against the popular gods of the day will be found to have served in some measure as a sort of John the Baptist, rousing the attention of the people, and unwittingly preparing them for the coming of the Messiah. As such we can hail him as an ally, and wish him all success in his mission.

Personally he appears to be a most worthy, and, indeed, a somewhat extraordinary man, deserving to be ranked among the most sincere and earnest of the reformers of India. His habits of life are simple, his disposition genial, his character unimpeachable, his learning profound, his speech elegant and

persuasive, his diligence unwearied, and his zeal most admirable. He never loses his temper or raises his voice in controversy. He is thoroughly methodical, and the amount of work he gets through day by day is enormous. One can but wish that these powers were dedicated to the immediate service of Christ. But indirectly, and according to the light given him, he may be doing as much to bring in the kingdom of the Lord to this people as some of us who bear the Holy Name. And shall he lose his reward? Nay, verily. The Judge of all the earth will be sure to apportion the recompense aright, not according to our partial estimates and coarse, blundering distinctions, but with the perfect wisdom of infinite love.

Lucknow, May, 1877.

FROM OUR EXCHANGES.

Not long since we heard one of the most devoted, acceptable and loyal pastors of Brooklyn express deep regret that he could not remain to work out to a successful issue the plans which he had been able to lay by his personal influence for the liquidation of a debt on his Church. This Church may represent many Churches in that city, and not only in that city but in scores of other cities, and not only in the cities but in many smaller towns throughout the land—Churches that think they need the right man to hold on for the accomplishment of some great and perhaps critical work. The demand may be prominent in some cases because of exceptional crises, but it is made general by the needs of the average Churches. These need to be strengthened, built up and prepared, under wise and most efficient leadership, for the great work of city evangelization. This is the end sought by the desired modification of the itinerancy. Whether this end can be reached in the manner proposed or not is a question of no trifling importance to the Church. A suggestion of some value is found in the fact that the few ministers who are leading their Churches most effectively in the work of city evangelization are among the settled pastors of other denominations—men who, like the junior Tyng, bring to the opportunities of their continued pastorate the zeal and energy and ready adaptation of Methodist ministers. —Northern Christian Advocate.

And here let us put in confidentially a word to the preacher: Remember who these are who are gathered before you; they are men who are weary, and they need to be rested; they need to be drawn off to be diverted (in the best sense) from their daily labor; they must have something to attend to, and they must have the something put in such shape as to charm them into listening. It is not enough that the truth be preached; how it shall be preached is half the battle. How to employ this half hour, or rather how to employ the whole time of the service, so as to arouse, to concentrate, to arrest, to occupy without wearying these men, is a matter deserving serious attention. It merits more than a hasty hour on Saturday evening; it is not to be achieved by picking out an old sermon from the barrel, or rather better, a sermon of common-place that is expected to go down because it is labeled "religion;" and because it has some familiar quotations scattered through it here and there. No; no; here is a place for the best study, the freshest thought, the results of the deepest meditation, and the most ardent aspiration. —National Baptist.

THE FOUR TESTAMENTS.

There are four Testaments, you know—the Old Testament, the Old Testament, the New Testament, the Old Testament, the New Testament. The Old Testament is the nature of things. It is not written, but it was proclaimed when the morning stars sang together for joy. Then we have the New Testament; then the New; and the New Testament is the present activity of God in human history. Your Lincoln said of our harvest, "No human hand has produced these blessings." So of the spiritual harvest in every age. We must say that they came from the Unseen Holy. Through His life of love in the history of the world is turned the autograph writings of Almighty God, and that writing, when interpreted, I call the New Testament. Old Testament, New Testament, all say one thing; and when I take a text out of the Old Testament, as I have done this morning, I am preaching on all the cans and the cannots of the Old and the New, and on all the flaming proclamations of God's justice in the very latest rung of the ladder of the ages—some of them soaked through with bloody tears, as in the case of our own civil war. There are no dissensions among these books, and he who understands one will understand the other. —JOSEPH COOK at Lake Bluff.

When, in the sheets of a Chicago or a St. Louis and yet more in the newspaper press of a New York, I see ideas supporting continental fashions for Sunday, which go before the Parisian ideal of morals only by a distance of about fifty or eighty years in the ordinary history of civilization when the law, underneath the surface of society, picksaxe at work undermining the principles on which the family stands; when I find our young men thrown into the fear that if they are religious they will not have a good time (does God have a good time?); when I find an unrest pervading even cultivated circles as to the fundamentals of Christianity; and when I know scientifically that a full-orbed nature can be operated frictionlessly only when it is operated religiously; when I know, therefore, that there can be no war or peace declared unless all the states give their consent, and that the very fundamental law of science must be broken or we cannot be vicious—I find it is time to put the trumpet to one's lips, and, in spite of all the criticisms of the pulpit for venturing into the scientific field; in spite of all the socialists calling themselves men of science, who have looked over the state and seen one side of truth, but who never have swept the whole domain, and never looked upon religious science as oversteering us all; I only wonder these things are so. It is time to sweep the whole domain and let God's light sweep in upon these portions of paganism in the Mississippi valley and on the Hudson. —Zild

LOVE.

Love bids me welcome: yet my soul drew back,
Guilt of dust and shame.
But quick-eyed Love, observing me grow slack,
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.

A guest, I answer'd, worthy to be here:
Love said, you shall be he.
I the unkind, ungrateful? Ah, my dear,
I cannot look on thee.
Love took my hand, and smiling did reply,
Who made the eyes but I?

Truth, Lord, but I have marr'd that: let
my shame
Go where it doth deserve.
And know you not, says Love, who bore the blame?

My dear, then I will serve,
You must sit down, says Love, and taste my meat;
So I did sit and eat.

George Herbert.

A MODEL LOCAL PREACHER.

BY REV. T. A. GOODWIN.

For obvious reasons I shall not give the name of this model local preacher, but the following sketch is from real life, and probably some may be able to see the man in the sketch, for he was, in his prime, a man of note.

His conversion was marked and powerful, a surprise to himself as well as to his friends; for he had been a sinner, and had been one of the most abandoned of wretches, absolutely shunned by his neighbors and acquaintances. It is difficult to imagine a more pitiable character than he was. He had not only become worthless as to his family, but he had become a terror to the neighborhood; so that on more than one occasion his neighbors had had him arrested for violence and confined that there might be safety from his dangerous ravings; for in his worst moods, he raved like one possessed.

Very soon after this great change, and with little or no preparation for the work, he made application to join the traveling connection. At that time it was not deemed necessary to go through college, and then to graduate at a theological school, before undertaking the work of the ministry. Most, if not all, of the most effective workers of that day, both in the traveling and local ranks, had had but little preparatory training for their calling; and it is due to their memory to say that few have ever been more successful in calling sinners to repentance than they were.

It is reasonable to suppose that in his wish to belong to the traveling connection he was moved chiefly by a desire to do good, and was probably laboring under the mistaken notion, at one time very prevalent, and even yet entertained in some quarters, that that was the only medium through which first-class talent and first-class zeal could find first-class development; but he was human, and, though converted, it is no disparagement to presume that he took other things into the account. First, the traveling ministry of that day, as it is to-day, had some provisions made for their support—not as complete as now, it is true, but still it was better than to preach for nothing and live on the charity of others. Secondly, there was much in the social recognition which the relation gave. A traveling preacher with half the talent and half the zeal, outranks his local brother in that intangible yet highly valued thing called public esteem; and it is but justice to say, that in the history of the Church many a man has passed above mediocrity in the traveling ranks who would have been quite unknown as a local preacher, if, indeed, from sheer want of grit they had not thrown up their license and quit preaching entirely. There is much more in this sympathy than some suppose. It has boosted many a man into temporary, if not permanent, greatness, who would have been obscure and unimportant as local preachers. There is something exceedingly lonely and uninteresting in the thankless and unrequited labors of a local preacher, from which any young man may well shrink, especially when often reminded that at best his is an inferior rank.

However, whatever his motives, he made application for admission; and those who were present on the occasion reported that he was very importunate in his application, as if his very existence and Christian life were at stake. But he was not admitted, and he was not even favored with a statement of the reason of his rejection. It is not material to our story to tell how he received this rejection. It would be strange if he did not feel sadly disappointed. A momentary murmur may have escaped his lips as he saw the more favored ones go forth to their work with all the adventitious surroundings of the traveling ministry, while he, as zealous as any of them, as grateful as any of them, and, probably, as talented as many of them, must give up preaching entirely or labor in the obscure and thankless character of a local preacher. Whatever else he did or did not do, he did sit down, and pout, and grow sour, and censorious, as some local preachers have done under like circumstances, and resolve to go to the devil, or invite the devil to return to him. Not he. When that Conference adjourned, while the traveling ministers with Christ as their leader went westward and crossed the sea of Tiberias and were received gladly by a vast congregation that were waiting for them on the western shore, he bent his steps homeward, sad yet happy, and began to preach as a local preacher in Decapolis, and a most

wonderful revival followed. "All the people did marvel." His own family was converted, and his neighbors were converted, and it is very doubtful whether even Peter or John could have done as well as this rejected local preacher. He was a real Moody in all the regions of Gadara.

The history of this model local preacher suggests a few lessons on the local preacher question: First, it rebukes the High-Churchism that is found in certain quarters, that if a man is called to preach he is called to the traveling ministry. Some people look upon local preachers as obtruders upon the ministerial calling. Christ himself licensed this man as a local preacher, and he was as truly called of God as Paul or Peter. But he had a harder work to do than either of them. It is a great deal harder to be an effective local preacher, right at home, among kindred and acquaintances, and among the men with whom you have difficult and often perplexing business engagements, than it is to preach, and travel to a new field after a short time; to say nothing about the difference between supporting yourself and family and having somebody else do the supporting for you.

Secondly, it teaches that a faithful local preacher can be useful as such. He may not have the sympathy, or the moral, or the material support which makes the life of a traveling preacher one of wonderful compensation, if not of positive enjoyment, yet he may be useful, and as useful as any of them. In the great engine which propels the steamship, the polished piston or the ponderous fly-wheel, though first to attract attention, is no more useful than a little bolt that never moves at all, and whose existence is hardly known even to the skillful engineer; only the builder knows where it is and how important it is.

Thirdly, it teaches that the local preacher should abide in his calling, and be contented and happy to do his best. It is a shameful perversion of Paul's exhortation to "covet earnestly the best gifts," that even preachers sometimes read it "covet earnestly the best places"—meaning the most honorable and noticeable places, not to mention the best paying places. It is just as good to be a bolt as to be a fly-wheel, but being a bolt is a good bolt, and help hold the fly-wheel in its place.

GREAT REVIVAL ON EAST WINDSOR CIRCUIT, CONN., IN 1829.

BY REV. R. W. ALLEN.

The East Windsor circuit embraced at this time the towns of East Windsor, Enfield, Somers, and a part of Ellington; the eastern part, called "Square Pond," belonged to the Tolland circuit. There were preaching appointments in all of these towns, but at the commencement of the year, there was no Methodist house of worship on the circuit. The oldest society was at Warehouse Point in East Windsor, where there had been occasional preaching since 1820, and in 1822 it became a regular Sabbath appointment.

The preachers on the circuit were George Sutherland and Edmund M. Beebe, both deeply devoted to their work, but as unlike each other in their constitutional peculiarities as could well be conceived. Brother Sutherland was young, just married, vigorous, strong, ready for any contest with the enemy. What a voice he had! How it would ring out over his audiences, often with powerful, startling effect! On one calm summer evening, preaching in what is now known as Windsor Locks, opposite Warehouse Point, he was heard about three miles distant, and the word was attended with great power. He is still a member of the New England Conference, enjoying good health in his old age. Bro. Beebe enjoyed feeble health, was naturally calm, quiet, but true and faithful in his Master's work. This was the first year of his itinerant life. His preaching was clear, impressive, and always commanded the respect and attention of his hearers. After sixteen years in the ministry he died in great peace, March 19th, 1845.

There was some religious interest on the circuit from nearly the commencement of the year. A camp-meeting was held in Somers, commencing about the middle of August, and it was a meeting of extraordinary religious interest and power. Fifty souls were reported converted, and a spiritual interest awakened through all that section of country. Several events transpired at this meeting of more than ordinary interest. Dr. Wilbur Fisk, then principal of Wilbraham Academy, preached on Thursday (I think that was the day) from Phil. iii, 19, 20: "For many walk," etc. Among those he classed as "enemies of the cross of Christ," were the Universalists. While in the midst of his discourse, showing that he had made no mistake in classing the Universalists with the enemies of the Cross, Major Robert Morrison, of Enfield, arose in the audience, and with a loud voice charged the Doctor with uttering a lie. He was a large, noble-looking man, of considerable influence in his town, and of more than ordinary intellectual power, and delighted in religious controversy. Dr. Fisk was not the man to be charged with a lie, without defense. The charge aroused the lion. "I will see if I am a lie!" he exclaimed, and if Universalism, as then preached and understood, was not completely destroyed in the mind of that vast audience, we can hardly conceive how anything of the kind could be done. The effort was masterly, overwhelming, moving the audience as the tempest moves the forest. Nothing further was heard from his bold antagonist. We heard

Dr. Fisk preach often, both on ordinary and extraordinary occasions, and what sermons he preached!—such as seldom ever fell from any other human lips—but on this occasion he seemed unusually inspired, and we doubt if any of the thousands who heard him ever heard its equal for eloquence, ability and power.

Another event of this meeting was a mob, of some fifty persons, who seemed resolved to break up the meeting. The Rev. Daniel Kilbourn, who was the Presiding Elder, rallied the preachers and others, withstood the mob, and overpowered it, and no serious harm was done.

Soon after the camp-meeting, a quarterly meeting was held in Somers, attended with extraordinary results. It was held in a large barn, owned by a Mr. Billings. The congregation was large, filling every part of the building. Bro. Sutherland preached in the morning, and the Presiding Elder in the afternoon. Multitudes were awakened and cried out, as on the day of Pentecost, "What shall we do to be saved?" Large numbers presented themselves for prayers, and several were enabled to rejoice in a sense of pardon. At this meeting the revival commenced in great power, and spread in all directions. The whole region was in a flame of revival. Meetings were held in almost every school district. Several new societies were raised up, and others greatly strengthened. We might name those at Somers, Hazardville, Thompsonville, Windsorville, Wapping, and Warehouse Point.

In a school district near the latter place, where nearly all of the people attended the Congregational Church, the work was very powerful. The pastor of that Church, Rev. Shubel Bartlett, a most devout, excellent minister, and who honestly felt that the Methodists were intruders in his parish, preached in the school-house, and at the close of the service, advised all the people to thoughtfully retire. They could not do so, but they must have a season of singing and prayer, as they custom after sermons by Methodist ministers. The season of worship which followed will never be forgotten by those present. A class was organized here of about thirty members, and the writer of this sketch was one of the number. Probably between two and three hundred professed religion on the circuit, many of whom united with the M. E. Church, and some continue to this day, and are among the leading members of the Church. Some have finished their course, and have gone to the rest of heaven.

Of all the revivals we have ever witnessed, we have never known one more genuine or powerful. It swept everything that was wrong before it. False doctrines and systems fled at its approach, and the stoutest and most stubborn hearts bowed in humble submission to the Lord. It was the Lord's work, and its blessed results are largely witnessed on earth to-day, and have made heaven jubilant with multitudes of redeemed spirits now before the throne.

LETTER FROM NORTHWESTERN VERMONT.

Your correspondent guards the north-western frontier of the Vermont Conference, and finds his post of duty a highly honorable and pleasant one. If we have not the luxuries and splendor of the cities, we have not their alarms of fire, and mobs, and riots; and to be relieved of these simply, will compensate for many an advantage. I have just been thinking of the hot pavements, the dusty air, the surging multitudes, of our over-crowded cities. I see in them much to admire; I realize the importance of these great centers of power—that without them our national strength would fall, and our civilization go into decay; but, to me, they are more like the furnace and the engine. It is more desirable to be at a distance from the coal with its blackness of dust, its burning heat, the hissing steam, and danger of explosion. But if there is no superior merit aside from the choice that leads some to dwell in cities, and others in the country, none of us have cause for pride of position, or abasement in the presence of those who are in need of us, and we just as much in need of them.

I intended to write somewhat of this beautiful peninsula. Its base is the United States and Canada line, and it extends southward into Lake Champlain about fourteen miles, terminating in a point, just a little east of Isle La Motte. This peninsula forms the township of Albion. It is of varying width, from seven miles downward, until we come to the extreme point on the south. Some of the lake scenery is of surpassing beauty. We have beautiful bays, winding shore lines, with sandy or pebbly beaches, and also high bluffs and rocky cliffs.

We can hardly say our lake is the ocean in miniature, for it is more, both in the calm and in the storm. In calm, it has no tides, and in the storm it sometimes approaches quite near the roar and rage of the mighty ocean itself. In one thing I am quite sure it surpasses anything seen on the Atlantic coast, and that is, the glory of its sunsets. I saw a paragraph passing the rounds of the papers, remarking upon the prayer of a certain brother, in behalf of an aged friend, in which he recited the petition, as near as I can recollect, "that his declining life might be as glorious as sunset on Lake Champlain." I do not know the author of that petition, but I wish to ascribe to him the honor of originating a metaphor of striking brilliancy. For, most assuredly, the sunsets beyond the silver lake are often surpassingly glorious.

I have never seen, from any point in New England, such dazzling combinations of light and shade. Burnished silver and gold, and royal purple, are terms which convey the feeblest conception of the reality. If a painter could put on canvas a tinge of a true copy, his fame would be immortal; and he who could realize all that is contained in the conception of the prayer alluded to, would go heavenward in surroundings more glorious than the fiery chariot of the prophet Elijah.

My letter has grown so rapidly, that I reserve several topics for some other time.

N. W. WILDER.

WOMAN'S TEMPERANCE CONFERENCE AT OCEAN GROVE.

In obedience to the call of their president, Mrs. Annie Wittenmyer, many members of the Woman's National Temperance Union assembled at Ocean Grove, New Jersey, July 18th, and held meetings for ten consecutive days. The meeting was not a convention, and no business was transacted; spiritual work alone was in contemplation, and it is believed that a good deal of that was done. Every morning a

CONSECRATION MEETING, led by different ladies, was held, from nine o'clock till twelve, at which earnest prayer for the self-emptying and the filling of the Spirit went up from earnest hearts, and multitudes bore testimony to the power of the blood of Christ to cleanse from all sin and to energize cleansed hearts to work in His service. These morning meetings were by Mrs. Wittenmyer, Mrs. Dr. Newman of Washington, Mrs. Dr. Reilly of Baltimore, Mrs. Mary Lathrop of Michigan, Amanda Smith and others. At the same hour young people's meetings were held, led by Miss Hamilton of Boston, Miss Ludlow of Brooklyn, Mrs. Gifford of Worcester, the writer, and others. Many conversions are here said to have occurred. A children's meeting was held in the Bishop James Memorial Chapel every day at two o'clock, several of the ladies already named, with Mrs. S. K. Bolton of Cleveland, Mrs. Noble of Newark, N. J., Miss Greenwood, and others, taking part.

Every afternoon, from half past three till five, reports from States and local organizations were given from the stand by different speakers. These were not formal addresses, but simple talks—from some of them rather long—from workers who told how the Lord had led them into this temperance work, and what success they had found therein. Mrs. Thompson of Hillsboro', Ohio, the first "crusader," interested every one intensely as she told in earnest, womanly words of the commencement of the great spiritual baptism which has culminated in the organization of multitudes of Woman's Christian Unions in twenty-three States, and across the water in England, Scotland, Australia and Japan. At these afternoon meetings, also, Mrs. Gifford of Worcester told of the gradual rise, progress, and present condition of the woman's temperance work in Massachusetts, describing particularly the Young Ladies' Union which has recently been formed. Mrs. Allen Boston, of Syracuse, also spoke at some length concerning juvenile temperance work, and presented a plan for introducing the subject into Sunday-schools, without disorganizing their present arrangements. A resolution was then submitted, and passed by a unanimous vote, requesting the International Sunday-school committee henceforth to prepare a quarterly lesson on total abstinence.

THE CHILDREN'S MEETINGS, held at two o'clock, and addressed by Mrs. Dr. Newman, Mrs. Dr. Reilly, Miss Hamilton, Miss Greenwood, and others, were well attended, though as the

REFORMED MEN'S MEETINGS took place at the same hour, the interest rather centered there. There is always something peculiarly thrilling in hearing a man just drawn from the verge of perdition return to give glory to the Power which has saved him, and many such testimonies were given here. All these meetings were measurably well attended, for there is at Ocean Grove a floating population that would easily fill the Boston Tabernacle at a moment's notice; but the great crowds attended the

NIGHT SERVICES, and those which were held on Sunday. On Wednesday, the first night, Mr. Stokes, president of the Ocean Grove Association, delivered a graceful address of welcome. Mrs. Wittenmyer responded. The other speakers were Mrs. E. I. Thompson, Mrs. Denman of Newark, J. N. Stearns of the National Temperance Society, and Mrs. M. L. Lathrop of Michigan. Thursday evening was occupied by Francis Murphy. Saturday night Mr. Eli Johnson delivered his lecture on adulterations. Sunday morning a great love-feast was held in the main auditorium, Mrs. Johnson and Mrs. Denman taking charge. Over a hundred testimonies were given, Bishop Simpson, Dr. L. Ward, Rev. Geo. Hughes, Chauncey Schaffer, Herr Boyanoff of Bulgaria, participating; Mrs. Lathrop preached.

A surf meeting was held on the shore at sunset, and Mrs. Wittenmyer preached in the evening. Tuesday night Hon. Heman Price of Iowa spoke at home. Wednesday Mrs. Lathrop again preached, her earnest call to belief in Christ being followed by a deeply interesting "inquiry meeting." Mrs. Mary C. Johnson, president of the Brooklyn W. C. T. Union, and recording secretary of the National Union, spoke, and on Friday night there was a solemn union communion

service where ministers of various denominations officiated, and all were impressed with the action that they are to take part. Unfermented wine was used upon this occasion. Saturday morning a farewell meeting was held in the Tabernacle, and the first Woman's Temperance Camp-meeting closed with an increased measure of the sweet spirit which had marked its opening, and hovered over its session; its women going forth refreshed to their various fields of labor, ready to battle against evil in the light of the Holy Ghost.

M. E. W.

A LETTER OF EXPLANATION.

MR. EDITOR: Justice to myself and my friends seems to me to demand an explanation as to my removal from the chaplaincy of our State prison. My Conference, at its latest session, after learning that for nearly five years I had not failed to meet a single religious service, and that during the last year I had held three hundred and twenty-seven services, besides numerous other duties as librarian and instructor, by a unanimous vote gave it as their opinion that I was fully competent to discharge all the duties of that office. Rev. Dr. Adams further assured the Conference that my services were highly satisfactory to the warden and all connected with the prison. This, together with your kind editorial note, was published extensively in both secular and religious papers.

In a few brief weeks, without the least intimation of what was intended, but with what I supposed to be a pledge that no such thing was intended, to the surprise of the warden and the community in general, it was announced that I was removed. And as the platform reads, "No officer shall be removed but for unfaithfulness or incompetency," my removal charges me with one or both. This is the ground of my complaint. But not one person acquainted with the facts charges me with unfaithfulness or incompetency. The warden, who is always present at our services, testified to the executive that for energy and ability I had not in the last twenty years. But one reason can be assigned, and had been given. I should have been silent, as mine would be only the "coming lot." The doctrine of our good President (God bless him!) is missed in New Hampshire. Instead of "An officer shall not be an active partisan politician," here it reads: "An officer shall not hold his place unless an active politician."

ELEANOR SMITH.

Concord, N. H., July 25, 1877.

TRANSIENT TROUBLES.

Most of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer:—"If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter."

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress, and outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them, that we should be glad to drop such things and bury them at once in eternal forgetfulness.

Life is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and gentle, and of good report.—Selected.

A GLIMPSE AT THE OLD BAY STATE.

Going over this route, they will pass through a teeming and busy population attentively pursuing diversified employments, and on the whole as prosperous a people as are anywhere to be found, in the same space, on the globe. The inhabitants of the region may seem a little hard and cold, but at the bottom they are sound, and if our friends engage them in conversation they will find them fertile of ideas and full of enterprise, not lacking in kind feelings, and given to a discreet hospitality. The scenery of the route will be full of variety, and oftentimes enchanting in its beauty. Especially in Berkshire country, at the western limit, will their eyes be feasted with glorious views of hill and dale. It is a region wherein the labor of generations of men has rounded the rough edges of nature, and made the valleys to bloom with richness. Our travelers will find the roads good and admirably kept, the inns clean and well provided, the citizens reserved, but open to friendly approach, and among them a general appearance of self-satisfaction interesting to contemplation.

Oh, yes, three delightful and improving weeks may be spent in Massachusetts, a commonwealth which for the enterprise, sobriety, and prosperity of its inhabitants scarcely has its equal among the nations of the whole earth.

But they are sharp, those Old Bay State Yankees, and cranky, and they are impressed with the action that they are to take part. Unfermented wine was used upon this occasion. Saturday morning a farewell meeting was held in the Tabernacle, and the first Woman's Temperance Camp-meeting closed with an increased measure of the sweet spirit which had marked its opening, and hovered over its session; its women going forth refreshed to their various fields of labor, ready to battle against evil in the light of the Holy Ghost.

RELIGIOUS ITEMS.

The Tabernacle just erected at Ocean Grove, N. J., is named the James Memorial Tabernacle.

Bishop Peck has changed the date of holding the Wisconsin Conference from October 17 to October 11.

Rev. Joseph Cook will give a course of lectures upon "The Relations between Science and Religion," before the Rochester, N. Y., Theological Seminary in November.

Rev. James E. Gilbert, A. M., of Centenary Church, Lexington, Ky., has been elected to the presidency of the Ladies' College, Delaware, Ohio, by its trustees.

Bishop Lynch, of Charleston, S. C., has been appointed coadjutor bishop to Cardinal McCloskey, with the right of succession.

Rev. Dr. Julius H. Seelye, President of Amherst College, preaches to large audiences at the Collegiate Reformed Protestant Church at the corner of Fifth Avenue and Forty-eighth Street, N. Y.

Mr. George Muller, having returned to Bristol, Eng., after a tour on the Continent, in which he preached 302 times in 68 different cities and towns, proposes after a few weeks, to visit this country.

Rev. Thomas Bowman Stephenson, B. A., superintendent of the Children's Home in London, and a prominent Wesleyan minister, is to visit the Sunday-school Assembly at Chautauqua.

Alexander Bradley, esq., of Pittsburgh, Pa., who had previously given \$19,000 to endow a professorship in Allegheny College, made an additional gift of \$6,000 at the late meeting of the board of trustees.

Rev. B. F. Morgan has been appointed preacher-in-charge of Central Avenue Methodist Church, Indianapolis.

Rev. Dr. Guard of the M. E. Church lectured in the Opera House, San Francisco, recently, for the benefit of the St. John sufferers. The lecture netted about \$1,000.

St. John's M. E. Church at Newburgh, N. Y., Rev. Dr. L. H. King, pastor, has within a short time received over 400 into full membership.

The memorial stones of the new Wesleyan Chapel in Oxford, England, were laid on the 28th ult., in the midst of a great multitude, with imposing ceremonies. Addresses were made by Dr. Punshon and others.

Rev. C. N. Stowers, of Wisconsin Conference, has been appointed Indian agent at Lemhi, Idaho, where correspondents will address him. Mr. Stowers will take with him his two eldest sons. Mrs. Stowers and the rest of the children will remain at Whitewater, Wis., for the present.

The sheriff recently seized the Protestant Episcopal Church of the Holy Saviour, on Twenty-fifth Street, near Madison Avenue, New York city, in execution of a judgment of \$13,800 in favor of the rector, Rev. A. B. Carter, D. D., for arrears of salary. The real estate is mortgaged for \$60,000.

Rev. John Williamson, pastor of Michigan Avenue M. E. Church, Chicago, has received into the Church over 177 new members since November last. The Sunday-school has increased nearly 300. The Friday evening class for Bible study now numbers about 200 adults.

Recently, at the Third Reformed Episcopal Church, Germantown, Philadelphia, the rite of confirmation was administered by Bishop Nicholson to twenty persons. This was the second confirmation at that Church this year, thirty-four having been confirmed in April; besides this, twenty were admitted by letter from other Churches.

Mt. Zion is a young Church in Gaston county, N. C. Two years ago there was not a praying man among the colored people, but Sabbath-breaking, dancing, and drinking carried the day. Now the blessed Gospel has triumphed. At the communion season, May 19, over two hundred people met in the new church-building. Seven were received on confession of their faith.

Our Book Table.

The Congressional Publishing Society, Mr. George P. Smith, agent, send out new editions of two valuable works first issued from the press of the late firm of Gould & Lincoln. The first is, WOMAN AND HER SAVIOUR IN PERSIA, by a returned missionary, with illustrations, and a map of the Nestorian Country. 12mo, 335 pp. Price \$1.25. This very interesting volume, the scene of the events which it describes being only a short distance from the great battlefields in Asia Minor of the Russian and Turkish armies, in the war still in progress, is gathered from the memoirs of Miss Fiske, for fifteen years a missionary in Persia, and at the head of a school for young ladies constituted upon the model of the South Hadley Seminary, in which she had been an instructor. The volume is of permanent interest, and should be found upon every shelf set apart to our rich missionary literature. The ladies of the Foreign Missionary Society will find excellent material in it for their social and public meetings.

The second volume is GLIMPSES OF CHRIST IN HOLY SCRIPTURES, by Thomas Laurie, D. D. 12mo, 264 pp. Price \$1.25. This handsomely printed volume contains twenty short sermons, bringing out different aspects of the character and work of the Lord Jesus Christ, as suggested by passages and incidents chosen from the Old and New Testaments. These discourses are eminently literary, spiritual and impressive. They come with a solemn earnestness and simplicity amid the liberal and elastic interpretations of the Bible in our days.

From the same house we have, printed in the form of an attractive little tract, with covers, the pleasantly written letter of Prof. Austin Phelps, D. D., to the ladies connected with the prayer-meeting circle of the Chapel Church, Andover, and first published at their request in the columns of the Adverser. It will do excellent service wherever circulated.

Gail Hamilton writes upon sacred themes with the same vivacity, the same perfect abandon and audacity, that she writes upon social and political questions. Her last book almost starts one with its abrupt and direct title, after having just shut up her last volume of fiction or finished the reading of her review of the President's policy as to civil service. She catches a sentence from the lips of the Master Himself, and asks the question, which He asked the Pharisees, and which she hastens, without the slightest hesitation or apparent anxiety, categorically to answer—WHAT THINK YE OF CHRIST? To be sure, she proposes to give the Biblical answer to the question. She makes scarcely the slightest reference to the fact that this question has been the query of the centuries; that the wisest and best have devoted their lives to its discussion; that there have been serious and honest differences of opinion in reference to its solution; but she proposes, in this small quarto of an hundred pages, to settle the controversy of the ages, for scholars and divines, as well as for untrained laymen. She determines, without much ceremony and no misgivings, that the most classic review of the President's policy as to civil service is distinguished from the verbal, and with an unusual generosity in admitting the human, and therefore imperfect and often erroneous, character of the literal text of the Bible—is the true one. Having settled this question, she finds that Christ is divine, but not duty; the first and highest of created beings, but still created; "in the image of God, so that He is not our Father, but our Elder Brother." She accepts all that the evangelists say of His power and of His grace, and thinks she has found here common ground where Trinitarians and Unitarians may heartily unite and worship and serve God together. The book is vigorously and attractively written, evidently under the conviction that it presents the truth which others have failed to see with equal clearness. Saving, however, the characteristic style of the author, there is not a dogma in it that has not been often uttered, and as often traversed. Our self-proclaimed agnostic, of the feminine persuasion, but of masculine intellect, has not yet succeeded, we fear, in setting up finally upon its fractured and this ecclesiastical egg. The book, however, will readily find readers, and be a welcome addition to its circulating libraries.

We wish we could say, but cannot, that it will be as wholesome, as it may be attractive, reading. It will not awaken any additional confidence in Holy Scripture or trust in an omniscient and omnipotent Saviour. Published by Estes & Lauriat. Price \$1.00.

S. C. Griggs & Co., Chicago, publish a useful manual, entitled LAW FOR THE CLERGY, containing a collation of the Common Law upon Marriage, with the Statutes of the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio and Wisconsin, relating to Marriage, and to the Organization of Religious Societies. It forms a 16mo of 192 pp., and is a very convenient handbook, especially for Western pastors. The common law sections, with the notes of the editor, Sanford A. Hudson, esq., give the volume a general and permanent value. It is for sale in Boston by Lee & Shepard. Price \$1.00.

Thomas Y. Crowell, of New York, has commenced the publication of a very convenient and handsome edition of STANDARD BRITISH POETS. There will be sixteen volumes in all. They form large volumes, printed in clear type upon fine paper, and are tastefully bound. We have received the first volume (four of which are ready), which is a volume of nearly 500 pp., containing all the poems that the late lamented author desired to have preserved, with the notes of the editor, Sanford A. Hudson, esq., give the volume a general and permanent value. It is for sale in Boston by Lee & Shepard. Price \$1.00.

Harper & Brothers have issued in their uniform edition of William Blake's novels, his DAUGHTER OF BETH, 12mo, 323 pp., (\$1.50); and, in paper covers, Mrs. Oliphant's latest fiction, MISS ARTHUR (50 cents). They add their attractive half-hour stories, THE MILL OF ST. HUBERT, by Bretton Story, by Katharine S. Macquoid; DEUDONNE, by Geraldine Burt; THE TIME OF ROSES, by the same author; THE HOUSE ON THE BEACH, by George Meredith. These are 20 cents each, and are for sale in Boston by Lee & Shepard.

Estes & Lauriat publish, as an additional volume to the Cobweb series of Choice Fictions, VINTAGE, THE PHANTOM CITY, translated from the German of E. Warner, by Frances B. Shaw—a story of Polish life during the Revolution. 16mo (\$1.50). For sale in Boston by Lee & Shepard.

Following up their admirable monographs upon the Eastern Question, the Geo. O. Good & Co. publish ASIA MINOR AND THE CAUCASUS, by Sir Randal Roberts, Bart., with maps (50 cents). These little handbooks cover the whole scene of the present war, and are sufficiently full to give a clear understanding of all the events now transpiring, and the movements of the great armies, to the Vest-Pocket Series they add the charming sketch of JOHN LEACH, by John Brown, M. D.; FAVORITE POEMS OF CHARLES KINGSLEY; MAUD, by Alfred Tennyson; and SHAKESPEARE'S SONNETS. Beautiful mechanical execution, tasteful in selection, reasonable in publication, and every way excellent.

Geo. E. Waring, Jr., follows up the earnest and admirable work of B. G. Northrup, D. D., Secretary of the Connecticut Board of Education, with a practical and interesting little manual, entitled VILLAGE IMPROVEMENT AND FARM VILLAGES; seeking to accomplish, in Massachusetts, the work so well begun in Connecticut. Mr. Waring's agricultural tours, as published, have already attracted deserved attention to his name and ability as an ornamental engineer, as well as a clear and attractive writer. This little volume will add to this reputation, and be of invaluable service, both as an aid and an inspiration in the work of bringing out the beauties of our natural scenery in connection with our rural towns.

NEW MUSIC. From Oliver Ditson & Co., Boston: Vocal—The Love, words from Hans Christian Andersen, music by J. L. Molloy. Instrumental—Whispering Waves (Solonistick), for piano, by J. L. Frank; Vacation Redows, by Carl Wendelstein; The Village Belle Waltz, by W. F. Sudd; Come, My Love, galop, by E. Mack.

From F. W. Helmick, 50 West 4th Street, Cincinnati, O.: The Chromo Waltz, by Charles Baker. Each copy contains an elegant colored chromo on title-page. It is especially adapted for young beginners. Price 25 cents, played on organ or piano.

The Christian World.

CHRISTIANITY VERSUS MOHAMMEDANISM.

(From our Mission Rooms.)

We have been having a series of meetings here at Moradabad that have been full of interest. As soon as I got round my district, and got a little leisure, we started some extra meetings among the Chunar Inquirers. We held these in the open air after 8 o'clock each evening, for about three weeks. Only one man, a leader, came out fully in favor of Christianity, yet we made a tremendous stir, and fruit will follow. The city was full of *panchayats* (meetings for counsel) for the last two weeks, with the purpose of heading off every movement towards Christianity. This leading man who was converted is now preaching Christ, living as he was and where he was, though *zamindar* (land owner) and *panchayat* have brought all their force to bear to turn him out of the house and ward. This work will go on continuously and increasingly.

After this effort in this ward, we sent out invitations all through the city to a series of services in the "Bell-house" — our city church. We circulated twenty-five hundred of these letters of invitation, having the letter on one side and passages of Scripture on the reverse. All the native preachers in the Zila district were here, and we had preaching in the bazar at three points just before service time. All the Christians attended the service, and we had the organ and good singing led by Mrs. McGrew and Mrs. Parker's girls, as usual. Our church was well filled each evening, and many Hindus and Mohammedans heard plain Gospel, and often listened with intense interest. The Mohammedans, however, complained that they had no opportunity to state objections to what we said. Hence, when one week was up, we circulated another notice and sent out another letter of invitation, stating that six lectures would be delivered on Christianity in the "Bell-house," viz: "On God," "The Word of God," "Sin," "Way of salvation," "Christian's new life," and "Future condition of man," and that any one could ask questions or make objections after the lecture. The subjects, with passages of Scripture, were printed on the backs of the circular letters of invitation, so that all knew what were to be the topics.

At our first meeting the house was packed as I never saw a house packed, before the time of commencing. Every place where a man could sit, stand or squat, was occupied. Seats designed for four held six and seven, and our windows opening to the floor gave room for quite one hundred persons. They all listened to the lecture, or sermon, setting forth our views of God, with proofs, for forty minutes. For forty minutes more were given to objections and replies. These, as you will conceive, were on the Trinity and on the Son of God, and as we kept to the record we came away well pleased.

For six evenings we continued this with a full house, though after the third evening nearly all could find seats, as some who came just to see us defeated gave up. The forty minutes' sermon was what we especially desired, as we have never had an opportunity for giving a clear presentation of our doctrines to the Mohammedans of the city before. Discussions are not often voted successful or promotive of the truth especially, as no Mohammedan disputant will ever keep to the truth in his statements; but these discussions resulted in good, I am sure, for we had first explained and proved our point in the lecture or sermon.

After our six days were over, the Mohammedans asked for one day more on the corruption of our Scriptures, stating that they could prove that we had only the ruins of the old books. We gave them this day, also asking one more for ourselves to make our objections to their religion. Brother Scott came up and gave the lecture on the Scriptures, and strange to say, they did not touch one of his arguments, but tried to show that some passages did not agree with their ideas of what should be, and that there were discrepancies in the Bible. The next evening Brother Scott lectured on Mohammedanism to a crowded house of intelligent Moslems. He told them plain truths as kind a tone as possible, and all listened to the end. They replied as well as they could, but went away feeling angry and yet feeling that only the truth had been spoken.

One more lecture on God and Christ closed the course, and we parted with our Moslem friends with the best of feeling, apparently, on both sides. The whole city, however, is stirred up, and all have something to think and talk about. The whole controversy with Mohammedanism is turning on the corruption of the Scriptures. It just takes this turn: 1. The Koran came to attest and affirm the existing Scriptures, and is the same as they in all its doctrines. This is the teaching of the Koran itself. 2. The Koran in reality does not affirm the "former books," but directly and clearly contradicts those books in most important points. For example: The Koran clearly affirms that Jesus Christ was not crucified, did not die, nor rise from the dead, thus contradicting the chief points of the New Testament and making the entire book void. 3. Hence a Mohammedan must prove that we have not now the real Scriptures, or he must give up his own book. The two cannot, as now existing, stand together, as in all main points they contradict each other, and the Mohammedan

TEMPERANCE.

THE PITTSBURGH RIOT AND THE SALOONS.

BY MRS. M. McC. BROWN, M. L. A.

Salus populi suprema lex. This old proverb from the Roman has been verified in the efforts to suppress riot in the city of Pittsburgh. For two days the strikers, being thoroughly organized, held their improvised outposts against the railroad company's freight operations, with the most persistent coolness and quiet. The city authorities, the Duquesne Greys and West Philadelphia militia were alike frustrated in their efforts to disperse the men, or dislodge their purpose. The offending element received all with cordial welcome, mingled with the soldiers, taking freely as friend with friend, handled their guns familiarly, and were confident the Greys would "not shoot a workman." Surely not, for the strikers and militia were next-door neighbors.

Into this singular dilemma the Philadelphia militia were called, in the belief that a strange soldiery would readily intimidate the strikers. The result was unexpected of all. The previous two days of excitement with numerous open saloons had fired the populace. An intoxicated rabble of hangers-on had gathered about the strikers and mingled now in the crowd — an ungovernable mass of excited people. Nor were the soldiers all sober. Liquor met liquor, and as all experience attests, readily provoked open combat. An indiscreet use of a bayonet upon a bystander called out a revenging pistol-shot from the roughs and a wild, rapid fire from the soldiery upon a miscellaneous crowd. And now an era of vengeance, terror and destruction was fully inaugurated. For three days the infuriated and intoxicated mob held the city in riot, rampant beyond the control of civil and military power, while deeds of arson, rapine and blood were enacted such as the peaceful citizen had never witnessed or even imagined.

The storm and stress period had arrived. Patrol must be established. The safety council instituted at the very first, decreed that liquor establishments must be closed. It is a remarkable fact, that the mayor, who is a brewer, had anticipated the instructions of the committee from the people, in this duty, and furthermore, that the order found many of the liquor places already closed.

The Jeffersonian idea of liberty had been suddenly invested with a new translation to these liquor patriots, namely, "that the liberty of one citizen ends, where it encroaches upon that of another; and within this limit each is free to use his own in harmony with the public good." There is no essential change of the old democratic adage, but the application is entirely new to liquor men. Hitherto they have run off with this doctrine, together with their bill of rights, hiding within their ample folds all the murderous darings and doings of their barbarous trade. But now, in the lurid light of an all-threatening conflagration, and in presence of murdered citizens and wailing families, there is a change, and the whole weight of the Jeffersonian doctrine is on the other side of the argument.

Who now questions the right of the Mayor to prohibit the liquor traffic? What prompted the rash use of the bayonet? What incited the intolerable volley of stones and bricks? What incited the soldiery? What "filled the streets with drunken men and women bent on plunder?" What detained the incendiary in the grain elevator till consumed by the flames of his own kindling? What demonized the men who sent car after car of flaming oil-tanks rolling down the street toward the mart of the city? What answer, but strong drink? Proscribe it? Yes, though protected by the laws of the city, State and general government, it must be proscribed. The safety of the people is supreme law.

It is the great misfortune of our beleaguered city to-day, that this prohibition of liquor had not been dated the 15th, or earlier, instead of the 23d of July. O, fate inexorable! Our citizens need not have died! The blood of our sister city's sons need not have stained our skirts! But, alas, public sentiment is blind-eyed and rarely sees until touched with pain. At length all see and admit, that but for drink there had been no riot to take advantage of the strike. Rum, intent only upon evil, without a shadow of good to any, has destroyed more within a week than all its revenues to the State can restore for many a year. To-day, just one week from the opening of the riot, this latest of these sporadic exhibits of prohibition comes forth: —

CLOSED UNTIL FURTHER ORDERS.

One o'clock, P. M. Saturday, July 29th, 1877. It is hereby ordered, in the interest of and for the preservation of good order in our city, that every saloon, bar and drinking house in Pittsburgh be closed forthwith, and remain closed until further orders.

W. C. McCARTHY, Mayor.

The Commercial Gazette thus explains: —

"This action was decided proper for two reasons: The saloons are common places of resort for all who choose to visit them, and if there was any disposition among the turbulent element to re-enact the scenes of a week ago, these places would furnish them an opportunity to consult together. Another reason was, that many well-meaning citizens, even members of our militia companies, were visiting the saloons and drinking freely, thus placing themselves in a condition to provoke rather than to preserve the peace."

That the dealers are sufferers no one

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A. N. Hardy,

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The Sixth Annual Session begins Sept. 12. Designed for the education of young men, especially colored, for the ministry of the M. E. Church. Those recommended in due form by their Quarterly Conferences, receive tuition, room, and use of books, free of charge. Board costs about a dollar per week. A Normal Department receives suitable persons of both sexes to prepare to teach, at very low charges.

For further particulars, address Rev. J. EMORY ROUND, President, 44 Saratoga St., Baltimore. Those desiring to enter next Fall should write immediately.

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This award coincides with the judgment of millions all over the country, and is a victory over the whole world. The following is their report on what we received: "The Jury, Without Hesitation, recommended a Medal of Honor to the National Department on account of the very superior quality and character of the soap. It is the only soap that we found to be so pure for family use, and so well adapted for the purposes of the laundry. All other soaps contained resin, soda, caustic, or some other adulterating compound, and the character of American Soap Manufacturers is hereby established. The soap is pure, and the most superior, so as to be used in the laundry, and for all other purposes."

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I. L. CRAGIN, 144 State St., Boston, and Philadelphia, Pa.

Messrs. Cragin & Co., of Philadelphia, Pa., have promised to send any of our readers gratis a sample of Dobbins' Electric Soap to try, send at once — Cragin & Co., 144 State St., Boston.

ANOTHER NEW BOOK. Helps to Official Members of the M. E. Church.

Indicating their Powers, Duties and Privileges, and suggesting sundry Mistakes, Methods, and Possibilities with regard to their respective Departments of Service, designed to Render them More Efficient and Useful.

BY JAMES PORTER, D. D. This book covers the entire ground of official duty, and cannot be read without profit.

Let it have an early reading. Pastors will do well to commend it to their official boards.

J. P. MAGEE, Agent, 38 Bromfield St., Boston.

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JAMES P. MAGEE, 38 Bromfield St., Boston, New England Methodist Bookstore.

Notice. The Camp-meeting at Charleston, Me. (Rev. A. Prince, presiding), will begin Monday, Sept. 2, and close Sunday Sept. 8. Our meeting last year was one of great spiritual profit; and we expect that this year will witness still greater displays of God's saving power and grace.

F. A. BRAGDON, Secretary, East Corinth, July 25, 1877.

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ZION'S HERALD.

THURSDAY, AUGUST 9, 1877.

We fear objective piety, at least, like laws in hours of strife, sleep, during the summer vacation. If men cannot afford the luxury of a country trip, they can lounge in their homes on the Sabbath, while the pastor, or his supply, sweats out his sermon before a handful of not over-interested hearers. Many who have the good fortune to obtain a few days of recreation in the country, eschew with noticeable success all social and public religious services in the vicinity of their temporary homes. My brethren, these things ought not to be. God's sanctuary should never be esteemed a burden, or His service a painful yoke to bear. "Come unto Me," the Master said, "and I will give you rest." It is well, during the heated term, to limit our public religious services, but we shall lose physically and spiritually if we neglect the public worship of God's day, or the social services of His saints. What a blessing has sometimes been left behind, in country places, by the faithful work and devoted lives of visiting disciples! What an inspiration to a wearied pastor and discouraged people have their gifts and graces and contributions proved, and what a personal blessing has been brought away by them! It is better to give than to receive; and whatsoever we do, whether we eat or drink, let us do all to the glory of God.

It matters little, so far as the moral effect is concerned, how small an amount of the sum donated by Mr. Vanderbilt, of the New York Central, reaches the individual employed upon the great railroad line. The spirit of the gift, the generous words with which it was presented, the many assurance that with the revival of business and the prosperity of the road the compensation of the men connected with it should be increased, will serve to call out corresponding sentiments on the part of the twelve thousand laboring men immediately interested. Men are willing to suffer and sacrifice, for a time, if they understand and appreciate the occasion for it, and there is confidence in the substantial justice of those whom they serve. It does not detract from the gift that the amount is a cheap compromise for a general increase of wages, for this is not the hour for such an advance; while it does enhance the gift, that from the controlling ownership of the stock by Mr. Vanderbilt, it assumes the form of a personal donation. However wealthy men may become, it requires some moral nerve to draw a check, voluntarily, of an hundred thousand dollars for charitable distribution. But nothing could be more politic in the long run. It is one of the best investments that President Vanderbilt has yet made. It draws his working men into sympathy with his interests. In the inspiration to labor, to economy, to diligence, and in the defense against expensive interruptions by strikes, no portion of the great railroad stockholder's property will pay so large or so grateful a dividend.

The railroad strike issued in Chicago in a communitarian riot, and in the mining districts of Pennsylvania in a frightful outbreak against the public peace and order. The accounts of the gathering of masses of from two to five thousand enraged, lawless, drunken men, their attacks upon private and corporate property, their resistance of civil and military authority, are painful enough to read, as reported in the public prints. With a Governor of no inconsiderable military experience and reputation, supported by a small Federal army under good officers and discipline, this unoffending rabble, with some loss of life, will soon be subdued; and after some delay, and great destruction of property in which the whole community shares, and for which it suffers all the more acutely in these times of business depression, the mines will be in full blast again. But after this is accomplished, there will still be, in these mining regions, living in miserable quarters, ignorant, wretched and without ambition, dissipated, improvident and brutal in tastes and character, perpetuating their class in these equally miserable families, tens of thousands of men, ready at any hour as heretofore to break forth into riot and violence against law and society. Now, this is both the disgrace of our civilization and of the Christianity of the nineteenth century. To penetrate this moral darkness and to develop these immortal possibilities, is infinitely more important than to secure a new line of railroad to the Pacific and to develop millions of unimproved acres of wild territory. When will the moral force of a Christian community express itself in such a direction as this? When will our Social Science associations consider such practical and terrible, as well as imminent, problems as these? What public sanitary question has half its importance? or what matter of sewerage in cities can compare with it? It is not enough to shoot down, as our peaceful conferees of the Methodist rather seems to

advise, these miserable wretches. It is poor use to make of any man, to blow them into eternity with gunpowder. Must we stand helpless before such a problem, and throw up our hands in despair, with a force at our disposal which is "the power of God unto salvation?" Where is the Protestant Peter the Hermit to preach this crusade for the rescue of these abandoned masses of men? We say Protestant, for it is a painful and significant fact that most of these men are claimed to be Romanists, and the Catholic priest was called to attend the last hours of the murderous Mollie Maguire who were hung.

We cannot doubt that it was the design of Him who founded the Church, to gather all true believers into it. The religious instincts of every truly converted man will guide him towards the Church. He will long for spiritual fellowship. Born from above, born into the household of God, he will desire a more full acquaintance with its visible members. The parties will exhibit an affinity for each other, will mingle in affection and sympathy as drop with drop in the ocean. The genuine disciple will realize his need of fraternal aid. He was not made to stand alone; he is part of a great social network, one of a myriad units made mutually interdependent. In an evil world like this, with the satanic forces in array against him, no sane man will think of standing single-handed in the conflict. As the fight wages warm, shoulder must press shoulder through the ranks. The man who fights this battle alone, throws his life away. Union with the religious host is a simple way of multiplying himself a thousand-fold. The cause demands the union of all believers in visible efforts to destroy Satan's kingdom. Union is strength. The world is not to be conquered by a series of forays, or by a few sharpshooters. We are to lay siege to the strongholds of the enemy. The whole army is to be engaged; we are to march in solid phalanx. The oneness of the disciples will prove the means of victory over the world. "United we stand; divided we fall."

Names are often assumed as expressive of what parties wish to be, or wish the public to think them to be, rather than of what they are. The deficiency in the quality or quantity indicated by the name often causes it to sound ridiculous, the pretense being so much larger than the reality. A friend called his son's name Solomon, in admiration of the great qualities of the Jewish monarch and in the hope that he might imitate his excellencies; but his moderate intellect and groveling tastes, so unlike those of his namesake, rendered his high-sounding name laughable.

As a name exerts large influence, parties and sects often exhibit great shrewdness in the selection of those held in repute by the public. The political party which takes the name of Democracy assumes a certain advantage among a people who hold that style of government in honor. The name may indicate what the members of the organization wish it to be regarded, rather than what they think it always is. Thus, also, certain persons delight to call themselves Liberal Christians, in view of what they wish to be esteemed by a people with whom liberality is popular, rather than in view of any generous breadth of charity they may actually possess. For, notoriously, some of these liberal Christians are the most narrow, bigoted and conceited people to be found. Narrowness is here curiously and ludicrously set off by their airs of superior intelligence and culture, while enclosed in their little rationalistic circle. They are often not over-intelligent on religious ideas and movements outside of it. The name, in such cases, becomes a complete travesty, and the people who bear it laughing-stocks.

The Christian religion is the life of God in the soul, the re-entrance of the divine into the human, the establishment of permanent communion of redeemed man with his ever blessed God. Forms and creeds have their value as outward expressions of this interior life; but, without this pre-existing spiritual state, they are valueless and often misleading. They may keep our attention on the outward when it should be fixed on the inward; they may afford us the husk, when we should feed on the living kernel; they may amuse us with the shadow when we are allowed to grasp the glorious substance. Some Churches, like some individuals, keep men ever at work on the outside of the temple, without ever allowing them to witness the displays of the divine glory within. Rome discredited the Mystics because they sought to withdraw the veil, and to attract the attention of worshippers from the stage of ecclesiastical order about the Lord's house to the revelations to be made in the Holy of Holies. The essence of religion interested the one; the form, the material husk, the other. In this sense we often meet with Romeward tendencies in the Protestant Church. Men live in the envelope without ever reaching the heart; they content about ecclesiastical order without once thinking that the germ of the Gospel lies entirely beyond these facts. You may have the best Church government and the most admirable body of doctrines, and yet be devoid of the marks of genuine Christianity, which are, in essence, a consciousness of God, the indwelling of the Spirit, the well of water in the soul springing up into everlasting life.

If you would have people attend your prayer-meetings, make them lively and spiritual. Begin at the moment, and without any formality. Pray and speak short. If you have any long-tongued people, be sure to keep them in their seats; once on their feet they will kill the meeting before they can get off. Sing frequently, a verse or two at a time. Use lively music. Singing lends animation and gives a spiritual tone to a prayer-meeting. Let your prayers and exhortations be on an experimental line. In a prayer-meeting you don't want to go back to the flood, nor to give any learned expostulations on the state of the people in Jerusalem

or Babylon. Talk to the present, and when you get through, stop. Devotion don't admit of protraction. Many a meeting has ebbed out by its overlengthiness. Earnest, sharp, short—is the rule.

A REMEDY ACCESSIBLE TO ALL.

It is quite evident that one expectation which has been harbored by many for the last three or four years, must be given up; and the sooner it is given up the better for all who are placing any dependence upon it. The hope has been encouraged that there would be a sudden and great revival in business. It has been supposed that the long depression has rendered such a condition not only probable but necessary. Men have tried to believe that the supply of necessary manufactures has fallen below the legitimate demand, and that very soon a wide and vigorous call for them would be awakened. Some have attributed the general stagnation to an unwise administration of finances on the part of the government, and have looked to a change in this policy as an occasion for a marked revival in business. The opening of the great Russo-Turkish war, it was thought by many, would have an immediate and marked effect upon the prosperity of this country. Not a few, in the confident expectation of such a possibility, rushed into speculative purchases of such of our productions as seemed liable to be in large demand, and already not a few of these bold operators have fallen victims to their too sanguine calculations, and have involved many others in the ruin which they have brought upon themselves.

The unwelcome truth is being gradually accepted, that the known markets of the civilized world are well supplied, and that at present, at least, the opportunities for speculative fortunes are very limited, while the perils of such daring ventures are greatly enhanced. England and Germany are not only no better off than ourselves in these particulars, but in many respects worse. The workmen who, becoming disgruntled with the cutting down of their pay in our mills, have returned to their homes in the old country, find, doubtless, much to their astonishment, a very different condition of things from what they expected. Indeed, so successful have our manufacturers been in competing in English markets with their own manufacturers, in certain commodities, that an intelligent merchant, just returned from Manchester, assures us that several large establishments in that city have actually come to the discussion of the expediency of taking down their machinery and setting it up in this country, finding themselves driven out of their own markets by the better and cheaper goods sent out from the United States. Machinery has been so multiplied and improved that it not only more than keeps up with the legitimate demand for the staple manufactures, but it also decreases the amount of manual labor required, and thus tends, by competition, to secure the reduction of wages also. All classes are thus affected—the capitalist, the tradesman and the workman. And there is no probability of any early or very marked change in the present condition of things. The legitimate and readily-accounted-for subsidence of sales has been rendered more calamitous by the unhealthy efforts that are put forth to create business not based upon solid foundations. Men are reluctant to yield to the inevitable logic of the hour. They seek to force new and old lines of trade; they attempt to excite the demand; they presume upon an early and favorable change in the aspect of affairs; they borrow of the future, mortgaging the present; and it is only a question of a limited time before they find their credit exhausted, and their creditors also, as well as themselves. Instead of the distrust which usually follows a panic in the world of trade wearing away, as in former eras of this character, it has grown in intensity, and is now a palsy upon almost all forms of business. There is scarcely a large concern that has not imperiled itself by efforts to overcome what has proved to be for the present, at least, a fixed condition of things; and it is only by the well-realized necessity of mutual forbearance and alliance, that scores of institutions and business houses do not follow the fortunes, or rather misfortunes, of the concerns which are already bankrupt.

Now the one thing to be done is simply to follow the example of the sailor, and when the gale is at its height, expose not an unnecessary rag of canvas. We must rapidly and effectually take in sail. It is a hard and very unpleasant process to do so; but it is the one safe thing to be done. The mass of men who are now living at the rate of from five to twenty thousand dollars a year, in their early business life lived well and happily upon one or two thousand, and even less. Many of us can recollect years ago, when the actual expenses of living were about the same they are at present, that a few hundred dollars paid every debt and permitted us also to drop more than the widow's mite into the treasury of the Lord. It is no longer a matter simply of choice or duty, but of necessity. If our young merchants, in free and honest conference with their families, could reduce by one half their yearly expenses, just in so far their business would be improved. This course will be rendered necessary by the fact that credits are becoming difficult. The business of failing has been overcome. Men will not be permitted to slip so readily as heretofore through bankruptcy. Creditors will not patiently see their substance used for the free living of those for whom indulgence is constantly required. Large incomes will be secured with difficulty, even if persons are unscrupulous.

But men can, without painful sacrifices, and with a gain rather than a loss of self-respect, bring the expenses of living into a very moderate compass, and be even more comfortable than at present.

It is not necessary to cut off our contributions to the Church of Christ or to the great charities which it has awakened. Of all times, when we feel more than ever our dependence upon a Divine Providence, this is not the period to diminish our cheerful gifts unto the Lord. It is the hour which really tests our piety. Shall we limit ourselves or our gifts to Him to whom we owe all things? No offerings will ever bring to us sweeter benedictions than those which cost us a conscious but voluntary sacrifice. We may, with profit to ourselves, limit our indulgences, and in the midst of our narrower circumstances offer even more generously unto the Lord.

It may not be possible or wise to dispose of the homes in which we live, at an hour when such property has no positive value, but there are a thousand ways, when one makes up his mind that it must be done, by which the flood of daily expenses may be effectually stayed. It has been well said, that it is not what flows in that enriches a man, but that which he keeps from flowing out. By using some of the ingenuity which has heretofore been devoted to money making to the saving of it, the tide of affairs may be once more and effectually turned in the right direction, and our merchants and mechanics enjoy again the pleasant vision of seeing their books balanced, with a comfortable sum upon the personal side of the ledger.

THE SINS THAT ARE PAST.

That is a precious declaration of the apostle—precious in dogmatic significance and in consolation—"Whom God set forth [exhibited, or revealed by the Incarnate] for the remission of sins that are past." He asserts that this remission is compatible with the divine justice—"set forth . . . to declare His righteousness [justice] for the remission of sins that are past;" and adds, "that God might be just and yet the justifier" of the sinner. He asserts, also, the one only human condition of this great grace—"through faith in His blood" . . . "the justifier of him that believeth in Jesus." The whole rationale of the Atonement is presented in the statement. God maintains a *rectoral* system over the moral world. His mercy cannot save the sinner without the concurrence of His justice. He must be just in justifying him, if He would not subvert His own government. This He can be, by the vicarious suffering of Christ; and the Atonement is available to the repentant sinner only on the condition that he have "faith in His blood"—in His vicarious suffering. Here is the whole theory of the Atonement—its theory as stated by Grotius, who, though no divine but one of the greatest of philosophers and jurists, was one of the profoundest of theologians.

But it is with the consolation of the passage that we would deal in this editorial. It is "very full of comfort," for it meets the penitent sinner at the most critical, the most exigent, point of his inquiry after salvation. It meets him just where every other resource fails.

Does he attempt to save himself by the reformation of his life and by moral self-culture? Of course he must fall in this weak and miserable work, however noble his aim. But suppose he could so far succeed as to live, now and henceforth, a good life, say even a perfect life, what would this avail for his past life? A perfect life, now and henceforth, would be no more than his duty; it could afford him no merit of supererogation to be set off against the "sins that are past." One such sin is sufficient to sink him forever, if it cannot be rectified or pardoned. And yet his whole past life has been crowded with such sins, with negative sins at least; for if he has not been guilty of very ostensible or gross offenses, yet, while unregenerate, his entire life is one great negative sin, a practical denial of the one only design of his being—the service of God. He has not prayed, he has not worshiped God, he has not sought the glory of God, in the aims of his daily life. His whole life has, therefore, been false—a continuous negative sin.

Some one has said that, perhaps, in the day of judgment, it will be seen that the negative sinfulness of the world was incomparably greater than the whole aggregate of its positive sins. What would you think of a child who should enjoy the shelter of his father's roof, should go in and out of the parental home daily, and sit by his father's side eating his father's bread from year to year, without once recognizing his father, without a word of gratitude, without asking for any of the favors lavished upon him, without the exchange of a word with his parent? Would you not call him a monster of cool, deliberate depravity? a moral maniac? And yet this is no exaggerated illustration of the moral conduct of thousands who, without gross, positive vices, nevertheless live without prayer, who simply ignore religion, while conforming to conventional morality. Hence, when such persons are awakened, we find them under as powerful convictions of sin as any other sinners. There is but one cry for all penitents; it is, "God be merciful to me a sinner!"

The mere "moralist," so called, cannot find peace. His present and future conduct, he it even perfect (were that possible), cannot, we repeat, atone for the past. "The sins that are past" rise

up, in the secret judgment of his soul, against him. Much more, then, may the gross sinner despair. Particular, and, it may be, shameful and heinous offenses confront him, and cry out to him, "The soul that sinneth shall die." How graciously the Gospel meets all such cases with its declaration: "Christ Jesus, whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past . . . that God may be just and yet the justifier of him that believeth in Jesus."

One remark more: This remission of past sins is complete. The heart-broken penitent, becoming a heart-healed believer, has nothing more to do with his old sins, but to learn well their admonitory lesson to sin no more. We should now "go in peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ." If his faith is weak will, however, be liable to temptation about his past sins; particularly, gross ones will be apt to rise up against him, in his memory. Let him not fail to confront them, even with tearful eyes, but never with failing faith. Let him look them in the face, in the name of his Lord. Let him remember that his Lord has "borne his sins in His own body on the tree," and, therefore, he himself need not bear them. Let him remember that blessed text, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God who will abundantly pardon." Above all, let him bear in mind that gracious declaration: "The blood of Jesus Christ His Son, cleanseth us from all sin." Lather, who was sometimes tempted and tried about his old sins, exclaims, "I bless God for that word 'all.' Write the 'all' upon thy heart, O tried and tempted child of God! There was 'joy in heaven, among the angels of God,' when thou wast reclaimed from thy old sins. Share thou in that adoring gladness, and go on thy way rejoicing; for 'Him hath God set forth, to be a propitiation for the remission of sins that are past.'"

AUGUST.

More than a month ago the sun reached his northernmost bound and began declining toward the south; but August is, nevertheless, likely to be, as it usually is, the most sultry and uncomfortable month of all the year. It is ripe summer. The trees, the grasses, the grains have made their year's growth, and their forces henceforth are mainly spent in maturing the fruit. Men and women have almost exhausted the store of energy which slow winter and vitalizing spring had accumulated, and all who can are "taking it easy," as the phrase is, until September's coolness revives their spirits and makes exertion less wearisome. It did not need the strikes to make business dull this month. By common consent of interests there is a relaxation of the activities which are strung tense during the rest of the year. The merchant who can be off to the seaside or the mountain crests, where his family have been, for a month. The mechanic takes now, if at all, the coveted week or fortnight, to go with wife and children on a visit to spots where the dust and racket of the shop is unknown. The clerk takes his two weeks' run, perhaps to the old home where father and mother await him, perhaps to popular resorts where he sees new faces and learns ways of the world not to be seen in the boarding-houses where he spends most of the year. The minister, too, now enjoys his well-earned vacation from the task of preparing fresh sermons every week, counting his free fortnight by the chance he can turn an old one to account in meeting the cost of his trip.

It seems to one who has opportunity to observe the tide of travel along its great arteries as if everybody was going somewhere. To be sure the streets of the city are by no means empty. There is still a crowd upon the sidewalks in business hours, but it is not quite the same crowd as at other seasons, and it moves with comparative languor, as if convinced that there is time enough for all the work the day will require to be done. Many are gone; but how many remain who need to go quite as much. Take a walk through the streets where the working classes live, and it will seem almost as if they were more populous than ever. The irrepressible children, now loose from school, but alas! not loose from brick walls and stony pavements, enjoy such vacation sport as they may, and fill the burning air with shouts of youthful glee. Some of them scarcely know how a real pasture, a shady wood, a dusty, bush-bordered road looks. They do not miss their privilege so much now as they will when school again begins and some of their mates, more favored of fortune, recount the peculiar pleasures of the vacation—the going after cows, the riding to mill, the berrying excursions, the fishing in the river, the adventures in the hay-field, the stage-coach rides, the mountain climbing, the sea bathing, the splendid company of fashionable resorts, and the hundred-and-one delights as strange and as fascinating to hundreds of city-penned boys and girls as the romances of the Arabian Nights. Then they will begin to feel what it is to be fettered by poverty. No charity more fruitful of happiness to those who are reached by it than that which provides for the children of poverty in our cities a day or a week in the open country.

For the people whose home is in the country all the year round, especially for the farmers, August is not a vacation month. The crops in the growing

and harvesting season cannot be abandoned to care for themselves. This is the time of industry, and all must work while the long days last. They have the advantage of the best air there is, however, in these sultry times, and while the fields in which they toil have a different aspect to them than to the tourist who regards them rather with respect to their place in the landscape than with respect to the return they will yield to labor, they are not wholly bereft of their charm and their solace. Since the fashion of summer exodus from the city has so generally prevailed, many a farmer finds his account in more ways than one in receiving into his family city boarders, and many a country village, which for the rest of the year is dull enough, is now gay with troops of merry company. The generous prices they pay for the plain luxuries he can provide, serve to eke out agreeably the farmer's little hoard of ready money, and so to compensate in part for the declining profits of agricultural industry. But the money that is received is not all the gain. By his means there is disseminated through remote neighborhoods knowledge of urban taste and culture and manners, which wives and children profit by to make their hard condition more tolerable and agreeable. Nor are the advantages of this commingling of city and country life all on one side. Those who otherwise might never find it out, learn that in rural communities, notwithstanding the plainness and simplicity of life, there are virtues commanding implicit respect, and ornaments of character that are of more worth than silks and jewels. The harm that is done by an engendered desire to ape the bearing or dress of city visitors, is sometimes dwelt upon as if it were the principal effect of the rash of summer tourists to the country. There are, of course, the weak-minded who fall into such imprudence; but we shall take leave to believe it is exceptional, and that in a broad survey of influences it will be found the benefits on both sides preponderate.

The fashion of taking a summer vacation is much more general than formerly, and we doubt even if the hard times have much diminished the number who seek the rest of change. It is so pleasant and so profitable in many ways, that those who have once fallen into this habit abandon it with reluctance. Stress of fortune may shorten the term of it, may cause them to choose less expensive ways of gratifying their desire, which is perhaps no evil at all, but in some way and for some time they will obtain the needed recreation, or some fair portion of it.

It is wise to do it. The only regret one feels in this connection is that all cannot escape the weariness of the routine of their common occupations. If the affairs of the world would come to a halt for a fortnight, so that all the tired brains (editors, for instance) and worn bodies might recuperate their strength, it seems as if there would be no real loss, but, on the contrary, certain gain. But this cannot be. There might, however, be much more benefit of recreation enjoyed than is. If those who cannot get a month would make sure of what they can get, be it but a day, for an excursion to the beach or a picnic in the woods as often as possible, they would find their account in it. Notwithstanding the changes which have taken place in the national habits within twenty years, it is still true that we keep mind and body too constantly strained. The only people who do not need a long vacation during the year are those who take many short ones, and we are not sure but they are the wisest. The man who saves two days out of every month for rest and relaxation, may keep himself in as good condition as he who takes his whole twenty-four days at once. But nothing is surer than that the bow constantly bent loses its elasticity. The man who cannot take time for needed recreation, must expect to lose more than he saves by the premature coming of the time when he must close his eyes and fold his hands for eternity; and it is not true economy to sacrifice ten or twenty years of the best end of life for the sake of saving to business a few weeks every year. We say Godspeed, therefore, to the crowds who will this month go on vacation; only let them not forget that freedom to rest is not liberty to sin, and that in recreation as truly as in business they are subject to the law of righteousness.

Editorial Items.

The v. e. Marshall S. Rice, of Newton Centre, gave, some time since, at the request of the M. E. Church of the Upper Falls, Newton, his reminiscences of his residence for the last fifty years in this beautiful town, now an incorporated city. Many of the readers of this paper were his pupils in their boyhood, at his admirable family school. Dr. Lindsay, the Dean of the School of Liberal Arts of Boston University, was one of his "boys." To this excellent man our Church owes its first organized body and house of worship in Newton. In 1822, the meeting house, which had been erected by the manufacturing companies of the village, and been under the direction of a religious society chiefly of Unitarian sympathies, was offered to the small Methodist class which had been gathered there, and to whom Dr. True, then a Harvard student, preached. There was no one but Mr. Rice who could assume any pecuniary responsibility in reference to it. "I explained to my wife," he says, in his address, with exquisite simplicity and pathos, "and asked her what she would do with three little ones if I should give my obligation for the house, and should then die? She answered, 'Buy the house! I do not believe you would be so called to die if you do; and should it be so, I will support our children by going into the factory to work, if necessary.' He bought it, and he still lives, enjoying a beautiful, venerable, and beloved old age. The heroic wife, whose brave words inspired

him in his generous sacrifices for the Master, has long been in heaven, although her saintly memory is still cherished by all that knew her. The "little" children have grown up; one, a young man of great promise, nobly offering himself to die, during the late war, for the honor and preservation of his country; and the others, a son and daughters, filling honored and useful positions in society and in the Church of God—one the wife and efficient co-laborer of a missionary in India, another an officer of the Woman's Missionary Board of the Baptist Church, and the wife of the head of a theological seminary. Never was a heartier trust more fully honored than in the instance of our generous and devoted friend. His whole address, which is full of pleasant reminiscences and striking contrasts between the former and the present days, is given in the columns of the *Newton Journal* of May 4.

A Philadelphia correspondent of *The Nation*, who is in sympathy with the administration, particularly with the policy of the President in removing the United States troops from the States of South Carolina and Louisiana, still finds occasion for grief in the action of the late legislature of the former State in reference to the subject of public education. A friend in the State, unconnected with its politics, had secured him, in a private letter, that the result of certain legislative acts which were passed during this one short Democratic session, in abolishing special taxes and forbidding local school taxes, would be to cut off the colored children from public instruction, as the whites would be taxed for the support of the schools or general education. Besides this, there was no provision made for the enumeration of the children, so that no State appropriation, based upon their number, could be made. No meeting of the Board of Education was called, and the whole business of the State education is left in the hands of the Democratic school commissioner. The legislature forbade partisan teaching, which affords legal cause for the dismissal of all Northern instructors. They broke up the Normal School to prevent the education of colored teachers, and the State University to rid themselves of black students. All this and more, which the South Carolina gentleman and his Philadelphia friend thought a pretty considerable blow to public education in the State for one short session; and the *Nation* seems, for a wonder, to be much of the same opinion. *The Nation*, also, notices very properly the significant fact, that the whole faculty of the Knoxville (Tenn.) University, some of its members not only admirable scholars, but occupants for years of their present chairs, and very successful as educators, have been abruptly dismissed from their professorships, because they were of Northern birth. This was brought about in this State University by the legislature of the year packing its board of trustees for this express purpose. The facts in reference to South Carolina are the most depressing, though not more dishonorable, in that the vital educational interests of the next generation of colored citizens are periled by such obstructive state legislation. Perhaps Governor Hampton can and will secure a change, or obviate the effect of this sectional and discriminating legislation against the largest portion of the population of his State.

Prof. Whitlock, of the Ohio Wesleyan University, Delaware, O., writes in a private letter: "The spirit of Mrs. Bishop Thompson passed into his heavenly home last Sabbath. She has had her residence in my family since the death of her husband. This great sorrow came to us most unexpectedly, and while we know there is one more at rest, we are sadly conscious of the loss of such a noble and devoted contributor to your columns. The last production from her pen that was published, is in your issue of July 12."

From the *Delaware Gazette* we glean the following items: "Mrs. Annie Howe Thompson was born in Pittsburgh, May 29, 1823, was early given to Christ—baptized by Bishop Simpson, received into the Church by Granville Moody—coming at the early age of sixteen a sweet young bride to Christ, bringing meekly as dowry to that altar a more than usual beauty and perfection of face, form, and character. In May, 1850, she was married to Rev. Mr. Thompson, a marriage that each believed was made in heaven, so beautifully for four years did those two lives blend in a union as full and perfect as it was beautiful. For seven years she walked in a lonely widowhood that honored his name and memory, and gave many added pages of noble work, patient waiting, quiet suffering, to that life once so sweetly lost in his, and which had on them not one blot of inconsistency. Her life was one long beautiful poem, sadly cut short when telling its strongest, sweetest numbers."

The proprietors of the *Radical Review* are encouraged sufficiently in their enterprise to announce the early (Aug. 15) publication of the second number. Its matter is already made up, and with some very ominous announcements, is a most interesting and general interest. The labor and money questions are treated by Stephen Pearl Andrews and Lyander Spooner. John Weiss is announced as contributing a paper upon Orthodox Revivalism. Reclus writes upon Female Kinship, and the *Radical Review*, and a full chapter is to be devoted to criticism of current literature.

We have had a nice little specimen of McMahonism in Massachusetts. Mayor Jackson, of Newburyport, has given warning to the publishers of *The Word of Truth*—the sharp and intensely earnest and outspoken temperance paper to which we referred two weeks since—that his paper was an offense, and that if its publication were continued, its proprietor would be indicted under the libel law. If the mayor were as vigorous in suppressing drug-shops as he seems to be in obstructing the efforts of vigorous reformers, the disgraceful but faithful exposures of the irritating little truth-telling sheet would be most effectively suppressed.

We are indebted to the acting president of the Northwestern University, Oliver Marcy, LL.D., for a copy of the annual catalogue for 1876-7. It forms a stout and handsome octavo pamphlet of over one hundred pages, illustrated with fine cuts of the noble buildings accommodating the various schools of this admirable institution. It contains a summary of the numbers of students gathered in its different schools. Thirty graduated from the collegiate department the present year. Every department is in the hands of a vigorous faculty, and with the return of financial prosperity in the business of the country, this well-endowed institution will broaden its influence, and take conspicuous rank among the universities of the land.

Rev. G. F. Maine, pastor of the New Britain, Conn., M. E. Church, called on us on his way to the Vineyard. He supplied the pulpit of St. Paul's, Fall River, last Sabbath, where his room-mate at Middletown, Rev. Mr. Rust, is pastor.

ZION'S HERALD office rarely welcomes a more highly-esteemed visitor than Rev. W. D. Malcom of the Vermont Conference. He has been taking a short and rapid tour of recreation for the refreshment of soul and body. He has visited Round Lake with much benefit to both. In vigorous health and great spiritual earnestness, he returns to his pastoral and editorial labors. A blessing upon him, and all such faithful disciples!

OAK BLUFFS AND NANTUCKET.—The beauties of these delightful summer resorts are attracting thousands of visitors this season, and the fine facilities afforded by the Old Colony Railroad and Steamboat Company to reach them comfortably and expeditiously, secure for that route a large share of the travel. A very pleasant feature of the Old Colony route is the short water connection with Oak Bluff, only half an hour's sail. This is a very important item in the journey to many persons, especially ladies. Three trains daily leave the Old Colony station—8 and 11.15 a.m., and 4 p.m.

The approaching meeting in Saratoga, Sept. 5-8, of the Social Science Association promises to be one of great practical interest. The leading writers upon nearly every branch of social economy will offer papers which will be open to discussion. Public charities, reform, prison discipline, the prevention of crime, care of exposed children, life insurance, civil service, technical education, the commercial crisis of 1873, railroads, health in schools, alcohol as an article of diet—these and other similar topics will be presented in elaborate essays by men who have a national reputation upon the themes discussed. It is a pleasant season to visit Saratoga, and the congress will afford a rare opportunity to combine the pursuit of health and instruction.

We had a very pleasant call last week from Dr. H. B. Ridgway, now of St. Paul, Cincinnati. He was on his way with his family to visit his wife's relative, Dr. Clark, and his old parishioners, in Portland, Me. Dr. Ridgway is having a very successful pastorate at the West. He will preach at the Bowdoin Square Baptist Church, Sunday (forenoon and afternoon), Aug. 12.

At an official meeting of the board of the M. E. Church in Marlborough, a series of very commendatory resolutions were passed in reference to their late pastor, Rev. J. A. Bartlett, and their best wishes are proffered for his usefulness and success in his new field of labor, as he leaves to enter upon his duties as the chosen minister of the Presbyterian Church in Newburyport.

The ninth and tenth parts of A. S. Barnes & Co.'s beautifully published History of the City of New York, by Mrs. Martha J. Lamb, are now ready to be delivered to subscribers. This work will be, without comparison, the most complete and satisfactory record of the eventful story of the chief city of our country, from its discovery to the close of the first century of the Republic.

If working men, with limited wages, would give up the daily use of tobacco, which only injures them, and of beer and whiskey, which ruin them, and place the amount thus saved in the Savings Bank, they would have no occasion to join the labor fraternities or engage in strikes.

The most sensible and practical comments upon the late strike, and the relations of labor and capital we read in the *American Architect* of Aug. 4. The illustrations in this number are particularly fine. The paper is an honor to the practical art of the country.

The S. S. Parliament has added to its list of lecturers Rev. Joseph Cook, of Boston, who will lecture there on the evening of Aug. 21st, the opening day.

Dr. C. G. McCabe, of the Church Extension Society, writes:—"The maxim, 'Be your own executor,' has been greatly impressed upon the minds of thoughtful Christians people by the frequent successful attempts to break wills. In these contests, advantage is taken of every legal technicality, and often the will is overturned without a shadow of reason."

"I have a refreshing story to tell upon the other side, showing that sometimes wealth falls in thoroughly honest hands:—
"An old gentleman heard about Church Extension, and after consulting with Bishop Ames, concluded to leave in his own name of \$20,000. He did so by simply adding a codicil in his own handwriting bequeathing that amount. He failed to sign the codicil. Advantage might have been taken of this, but in talking over the matter with the two ladies who were the heirs, they said to me, 'That is father's will. That codicil is just as binding upon us as though it were signed.'"

"This is only simple, fair dealing and Scriptural honesty, but somehow in these days, when the courts of the land lend their aid to unscrupulous heirs to defeat justice, such an instance is very refreshing."

The *Methodist Advocate*, our official paper in the central South, fills an important niche in the journalism of the Church. It is a voice in the wilderness, another forerunner of the age of peace and justice, crying to the men of both races, "Prepare ye the way of the Lord, make his paths straight." In truth, in charity, in righteousness. The Church cannot afford to have this voice silenced, though papers in the newer sections of our work can, from the nature of the case, hardly ever be self-supporting. Almost every one of the *Advocate's* has begun on the non-supporting list, and some of them have remained there only on one side. Let the flag of the member of the *Advocate* family continue to wave over the seven-hilled city of the South, and to aid in so good a work let a large number of our Northern ministers and laymen at once subscribe for the paper. Enclose your address and dollar to Dr. E. Q. Fuller, Atlanta, Ga., and you will obtain in return more than your money's worth in a paper that will give you just what you want to know about the work in the South. Do you want to understand about the freedmen—their condition, progress, wants—to learn the state of our Church work in the South, to ascertain the tone and temper and purposes of the leaders of society, as well as the hope for the future? Here you will find them all, as it were, in photograph. I know of no paper giving so good a view of that

part of our field. No minister in our Church should be without it. With this paper he will feel that he knows the South.

D. SHERMAN.
Brookline, Aug. 1.

NOTES FROM THE CHURCHES.

MASSACHUSETTS.

Boston—Harrison Square.—The Harrison Square Methodist broke ground for their new church on Park Street West before last. This is the most flourishing of the several churches founded by our City Missionary Society a few years ago. When this society was forced to abandon its aggressive work two years ago by reason of the hard times, this church, under the pastorate of J. W. Ashford, at once became self-supporting, and has not only held her own, but has paid off old debts, has increased her membership from 23 to 86, has now one of the most flourishing Sabbath-schools in the city, and at the Music Hall fair last fall contributed \$125 to the relief of the City Missionary Society. The people have been literally crowded out of Park Street Hall where they have thus far worshipped, have bought a fine lot, secured a subscription large enough to pay for a small church, and have begun a neat and commodious structure, 30 x 55, with a basement story for the Sabbath-school. They are now making no small sacrifices and heroic efforts to pay for this lot so as to dedicate the house free of debt. They ought to succeed, and doubtless will.

Mrs. Foster, the mother-in-law of J. E. Stevens, esq., of the M. E. Book-room, had been a consistent member of the Church for forty years and served the Lord with increasing devotion to the very last. She worked in the Harrison Square Methodist Church, of which she was a member, with perhaps too much energy for the past two years. This spring, worn out with life's work, she went to the beautiful home of her daughter, only to lie down and fall asleep in Jesus. "Blessed are the dead who die in the Lord; they rest from their labors and their work do follow them."

Boston—Egleston Square. Dr. Weaver writes: "The Rev. F. M. Pickles entered formally upon the duties of the pastorate on Sabbath, the 5th inst. The Church predicts a year of much pleasure and large increase."

Woburn.—Sabbath, August 5th, was one of the best of days with the M. E. Church. The pastor, Rev. C. H. Hamond, baptized seven persons at Horn Pond—two by immersion and five by sprinkling; and in the afternoon received twelve into full membership. Notwithstanding the warm weather all the meetings of late have been of unusual interest.

Yarmouth Camp-Meeting.—Thursday, August 16, will be Temperance Day at Yarmouth Camp-meeting. Miss Annie H. Shaw, Rev. J. W. Willett and other able speakers will take part. W. H. STETSON.

MAINE.

Kennebunk Depot.—Rev. E. K. Colby, pastor of the M. E. Church at Kennebunk Depot, baptized five persons July 29th.

Skowhegan.—Centenary M. E. Church was held Sabbath evening, July 29, to listen to an eloquent and timely lecture from our pastor, Rev. W. Baldwin, on the present phase of the temperance question. The lecture was given upon invitation from the Skowhegan reform club. W. D. F.

Rems.—The old ceremonial of "Ivy Day" or planting the class ivy, was instituted at Colby University this year for the first time. For a number of years past there has been no class-day exercises by the graduating class, who feel it too much of a burden, in addition to their other duties.

The exercises of planting the ivy were largely attended, and proved to be highly interesting. Oration for the occasion by F. S. Jones; poem by C. H. Salsman. The second examinations for admission to the college took place July 24th, and resulted in the admission of six, which will make the class about forty. The commencement oration was delivered in the Baptist church, Waterville, July 24th, by Mr. Samuel Moss, of the Indiana State University, followed by a poem by Rev. F. S. Smith, D.D., of Newton Centre, Mass. The oration and poem were of a high order of thought, and were finely delivered. The interest of \$5000 amount has been donated to the college for the freshmen reading prizes by Senator Hamlin. The endowment fund received a donation of \$1,000 from Mr. T. B. Robinson and \$1,000 were raised to supply the deficiency in the estimates for the ensuing year. The junior prizes were awarded as follows: The first to C. H. Salsman, and the second to George W. Smith. The graduating class consisted of sixteen members, one of whom is a young lady, the second female graduated at this college, though there are several more women in the upper classes. Miss Coburn, the female graduate, took high rank in her class, and the experience of the college is very favorable to co-education. The following degrees were conferred: A. B., in course, M. L. Stearns, Jacksonville, Fla.; G. A. Smith, Boston; D. P. Bailey, Everett, Mass. A.M., in course, N. W. Blanchard, class of '95, E. M. Merriam '98, G. M. Smith '78, A. B. Cate '74, C. E. Williams '74, A.M., honorary, Rev. J. D. Tilton, Rev. C. G. Hawwood, Eastport, C. G. Rounds, Farmington, D.D., honorary, Rev. H. M. King, Boston Highlands, Mass.

Mr. Granville B. Williamson and wife, of New Portland, were thrown from a carriage July 29th, and Mrs. W. was so injured as to produce insanity. Mrs. W. escaped with slight injuries. They are very worthy people, and share the sympathies of the community.

The school board of Lewiston have selected Abner J. Phillips, of West Medford, Mass., as superintendent of schools for that city.

Capt. Smith Cox and wife, of Hallowell, celebrated their golden wedding July 23. Brother and Sister Cox are Methodists true and tried. They have the best wishes of their numerous friends.

Elwood P. Varney, a member of the present junior class of Bowdoin College, has been appointed to a readership at West Point.

The annual convention of the Woman's Christian Temperance Union of Maine, will be held on the grounds of the Kennebec Valley Camp-meeting Association, Thursday, August 23. Important matters of business will come before the convention. A large attendance is expected.

A Bath physician has an old book printed in 1688. He also has a collection of manuscript sermons written some time in 1700. The book and the sermons are both in a fair state of preservation.

The trustees of the Maine Wesleyan Seminary and Female College at Ken's Hill report that institution to be in good financial condition, the income being somewhat in advance of the expenditures. Hon. J. A. Lock, esq., of Portland, has been recently elected a member of the board of trustees.

An "eldest lady," Mrs. Elizabeth Hoyt, of Wilton, departed this life July 13, aged 85 years; and another, Mrs. Lucy Flanders, of West Bath, July 16, aged 79 years and 7 months. "Precious in the sight of the Lord is the death of his saints."

Rev. Mr. Sherwood has resigned the pastorate of the Free Baptist Church in Richmond to take charge of the Free Baptist Church in Rochester village, N. H. Mr. Sherwood leaves the State with the sympathies and kindly regards of his late parishioners.

Rev. M. Hanson, of Auburn, is supplying the Baptist Church in Greene with good success. The Church is enjoying some prosperity.

The new Methodist church in Farmington is advancing finely. The outside is nearly finished, and the inside is in a good state of forwardness. The parish are rejoicing in prospect of a convenient and comfortable house of worship.

Rev. George E. Tufte, a graduate of the Newton Theological Seminary, was ordained to the work of the ministry and to the pastorate of the Baptist Church at West Waterville, July 18th. The charge to the Church was given by Rev. Dr. S. K. Smith, of Colby University, who has ministered acceptably to this Church for the past eight years, and the ordination prayer by Rev. W. H. Clark, of Northwick. The Church are pleased with the new pastor.

Mr. John Thayer, the oldest man in Oxford, died July 10th, at the advanced age of 91. Mr. T. was a highly respected citizen.

Allen Wyman, of New Portland, a young man 21 years of age, was killed Sunday, July 22, by a stone thrown by a boy in sport. The case is a sad one, indeed, for all the parties concerned.

The commencement services at Colby University, Waterville, opened Sunday afternoon, July 22, with the Baccalaureate sermon by President Robbins, at the Baptist church. The sermon, which was one of the Doctor's happiest efforts, was founded on 1 Peter 1, 9. Subject, "A Royal Priesthood." In the evening, Rev. H. M. King, of Boston Highlands, preached the sermon before the Boardman Missionary Society of the university. Text, Mat. v. 48. Subject, "Perfection for man, and how attained." The sermon was one of marked ability, and commanded the closest attention of the audience. The academy endowment fund of the university has just received a donation of \$100 from A. Little, esq., of Portland.

The religious interest in Waterville is good.

The State Temperance Camp-meeting opened at Sebago Lake last Tuesday afternoon with an address by our honored Governor Selden Conner. The Governor was outspoken in his temperance sentiments, and has always been a strong advocate of the cause. He has been laboring in the State convention where his name will again come before the people as a candidate for re-election; and notwithstanding a strong effort is being made to create an opposition sentiment throughout the State, Governor Conner's temperance principles are above political parties. The Governor's address was followed by addresses from Rev. O. M. Cousins and Gen. Neal Dow, both of which were excellent, as they always are. The meeting is under the direction of Hon. E. C. Farrington, president. The meetings up to Friday have been in interest. Capt. Sturdivant, who has been laboring in the West with Mr. Murphy, is here to aid the work with prayers and speeches. Several other prominent temperance workers are present, among whom are Rev. Mr. Thompson of Massachusetts, Rev. Fitzgerald, and A. Little of Portland.

Rev. D. B. Jones baptized five persons at his church in Berwick, last Sabbath—four by immersion and one by sprinkling. Several are to unite with the Church next Sabbath.

Four persons have recently been converted at East Hollis under the labors of Brother McIntyre.

The Methodist church at Cape Porpoise has been repaired by painting and papering. Everything seems prosperous under the labors of Brother Hillman, the new pastor.

Rev. A. B. Davis, for some time pastor of the Universalist Church at Biddeford, resigned his pastorate last Sabbath.

Rev. Dr. Shaller, for twenty-three years pastor of the First Baptist Church, Portland, preached his farewell sermon last Sabbath. His place cannot easily be filled.

The Union Convention for the promotion of holiness commenced, very interesting and profitable session by Session by Senator Hamlin. The endowment fund received a donation of \$1,000 from Mr. T. B. Robinson and \$1,000 were raised to supply the deficiency in the estimates for the ensuing year. The junior prizes were awarded as follows: The first to C. H. Salsman, and the second to George W. Smith. The graduating class consisted of sixteen members, one of whom is a young lady, the second female graduated at this college, though there are several more women in the upper classes. Miss Coburn, the female graduate, took high rank in her class, and the experience of the college is very favorable to co-education. The following degrees were conferred: A. B., in course, M. L. Stearns, Jacksonville, Fla.; G. A. Smith, Boston; D. P. Bailey, Everett, Mass. A.M., in course, N. W. Blanchard, class of '95, E. M. Merriam '98, G. M. Smith '78, A. B. Cate '74, C. E. Williams '74, A.M., honorary, Rev. J. D. Tilton, Rev. C. G. Hawwood, Eastport, C. G. Rounds, Farmington, D.D., honorary, Rev. H. M. King, Boston Highlands, Mass.

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Rev. J. F. Bicknell, of Monson, has accepted the call of the Columbia Street Baptist Church, Bangor.

An excellent revival interest is enjoyed in the Methodist church in Belfast. A number have lately sought and found the Saviour. Whiteville and Marshall have lately been visited with a blessed word of grace. Numbers have found the joys of sin pardoned. The interest still continues.

Rev. D. M. True baptized one young man, at Orrington Center, July 15th, and nine persons at South Orrington, July 22—a part of the fruit of the revival. Last winter in that charge, they are still enjoying an excellent state of religious prosperity.

C. A. P.

RHODE ISLAND.

Item.—Salut Paul says, "Now I praise you, brethren, that ye remember me in all things." This has been illustrated much lately. Father Marsh was appointed to Mapleville, N. H., six years ago, and he, with the aid of his Presiding Elder, Dr. Talbot, formed a Church there, which has greatly prospered. Being made acquainted with his late severe sickness they conceived the idea of assisting him, and collected for him \$25, which the chairman of the board of stewards brought on in a visit to him this week. Even the Sunday-school desired to be remembered and gladly brought their little contributions. Father Marsh is recovering strength quite rapidly. His address is Sandwich, Mass.

Dr. Tourje is pushing his Musical Institute at East Greenwich with his accustomed energy. His annual musical festival will take place at Rocky Point, Aug. 14, and promises to be a great occasion.

Prof. W. N. Rice, of Wesleyan University, lately supplied the pulpit of the United Congregational Church, Newport, to the great gratification of the audience.

Brother Jones, of Mathewson Street, has returned from his vacation, and Brother Raymond, of Chestnut Street, spends the month of August at Bethlehem, N. H.

The annual temperance mass meeting was held at Rocky Point, July 26, and was largely attended by the influential friends of the cause. Gov. Van Zandt presided, and made the opening address. He was followed by Ex-Governor Perham, of Maine, Rev. W. H. Thompson, Dr. Jewett, Hon. W. Edin, Mrs. J. K. Barney, and Rev. Messrs. Perry, Ball, Peck, Butler, and others.

NEW HAMPSHIRE.

Warren.—The M. E. Church in this place voted, July 31, to proceed to build a house on their lot at the Wiers camp ground. A lot of \$10.75 was assessed to the lot. Immediately, said house to be 47 x 22 feet, the upper story to contain ten rooms.

L. W. PRESCOTT.

Gleanings.—The M. E. Church at Marlow, Rev. C. W. Taylor, pastor, is enjoying a good measure of prosperity, and the prospects before it are bright. June 10th, six persons were baptized and received on probation.

The annual convention of the N. H. Sunday-school Association is to be held in Nashua, commencing Nov. 3. An occasion of much interest is anticipated. The chief of attraction will be J. H. Vincent, D. D., whose services, we understand, have been positively engaged.

Rev. N. Fisk, M. E. pastor at Marlboro, continues to see his labors blessed, and the Church prosperous. Since the session of Conference, eight persons have been received into the Church—three by profession, and five by letter. July 1st, the pastor baptized eight recent converts.

Rev. E. Cummings, D. D., the veteran Baptist clergyman of Concord—widely and favorably known over New England—is to supply for the present the Baptist pulpit at Claremont. This is the doctor's native town, and with this Church he united when a young man. Though well advanced in years, he is still vigorous and energetic, and capable as a pastor of doing efficient service.

Good reports come to us from the M. E. Church of Hebron, which Rev. Charles Wicklin is serving as pastor. A good revival spirit prevails, and a number of conversions have taken place.

The praying-band of Nashua, under the leadership of James H. Merrill, in conjunction with the Methodists of Londonderry and vicinity, have recently been holding tent-meetings with a good degree of success. Crowds have attended the meetings, and considerable interest has been awakened.

Rev. J. A. M. Chapman, D. D., is at his summer residence in Greenland, spending much of his time in the exercise of his pastoral duties. He is a member of the N. H. Synod, and to the delight of the Greenland people, he is.

VERMONT.

Randolph.—The Church at this place has reason to rejoice over the very marked improvement made in the extent of their parsonage property. About one year ago, Brother Mark Bullard, a former local preacher in the M. E. Church, now resident here, declared himself ashamed of our parsonage property, and expressed his willingness to do as much as any other toward its improvement. His brother, Rev. A. T. Bullard, took the challenge, and was at once appointed committee on repairs. The house was thoroughly repainted last fall, and it is now one of the pleasantest on the old hill. Much credit is due to the Brothers Bullard for the interest they have shown, and for the hard work they have done. Our former Presiding Elder, Bullard, is with us in every good work, delighting still to serve the Church of his choice. The Lord's work goes on among us. Ten or more have been seeking Jesus at the meetings in Brother Noah Granger's house, held every Sunday evening. The pastor and his wife rejoice in a pleasant home, kind people, and the presence of the Master.

Everything is prospering finely on the St. Johnsbury District. If the improvement in church property is an index to the general prosperity, a new church was recently dedicated at East Lyndon, without incumbrance. The popular Presiding Elder, Brother W. R. Puffer, preached the sermon at the dedication. This makes four preaching places on this charge, where Brother Wm. J. Johnson is doing successful work.

Another church is to be dedicated at East Concord, the 16th inst. Dr. L. D. Barrows of the New Hampshire Conference, and Brother Puffer, the Presiding Elder, are to preach on the occasion. East Concord is connected with Lunenburg charge; and with this Church he united when a young man. He has been successful in his new church enterprise through successful work. We trust that this church, too, may be consecrated to God without indebtedness. A good word of grace has been in progress at this point for two or three years, and quite a society has been gathered into the Church.

The last quarterly meeting for Newport charges was held at Coventry where a protracted revival has been in progress all summer. Brother O. D. Clapp has already gathered over twenty into class, and more

are to follow. Several members of the Congregational Church have united themselves with the Methodists there. We hope it may be for the interests of all concerned.

At Westfield and Troy, Brother Evans has recently baptized eight persons, and received nine to full membership. H. A. S.

GENERAL METHODIST ITEMS.

Rev. J. H. McCarthy, D. D., of New Orleans, is on his way to New York, with his family. He will visit Ocean Grove and Martha's Vineyard. The *Southwestern Advocate* says: "At the earnest solicitation of the trustees of Ames M. E. Church in the city of New Orleans, Rev. Dr. McCarthy, the pastor, has consented to undertake the task of paying up the remnant of an old church indebtedness of about \$6,000, which weighs heavily upon that struggling band of faithful disciples. He proposes to devote his vacation months to the work in the North."

Gen. Clinton B. Fisk has returned from his transatlantic visit.

Bishop S. Mason preached the eighth anniversary sermon at Ocean Grove, Sunday morning, July 29th.

Rev. M. C. Harris, of the Methodist Episcopal Mission in Japan, arrived at San Francisco, on the 16th inst., on his way to visit friends and seek medical advice.

Mr. B. F. Steinmetz of Washington, of the Foundry Church, has purchased all the fixtures and accoutrements of the large Tabernacle Tent used for outdoor service last year in Washington, and has placed it, free of charge, to the use of the Methodist Church for the future. It will be erected in portions of the city not convenient to the churches, for summer meetings. This tent will seat a thousand persons.

Dr. R. K. Rust, secretary of the Freedmen's Aid Society of the M. E. Church, in London, Eng., working hopefully in the interests of that society.

The English Wesleyan Conference, for this year, is now in session at the Old Market Street Chapel, Bristol.

The venerable Rev. John Baer, the oldest preacher in the Baltimore Conference, is publishing a series of interesting historical letters in the *Methodist Record* on "Recollections of Early Baltimore Methodism."

Rev. J. D. Brown, lately of our India Mission, is suffering with a second stroke of paralysis, but is doing well at Dr. Foster's sanitarium at Clinton Springs, N. Y.

Rev. D. W. Thomas, principal of the Bareilly Theological School, India, has just issued from the Lucknow Mission press a commentary on the Book of Genesis.

The Board of Missions of the Methodist Protestant Church at its last meeting determined to maintain their Japan mission. The sum of \$10,374 was assessed to the several annual conferences.

Rev. Dr. Guard's eloquent lecture in defense of the Bible, against the objections and abuse of Robert Ingersoll, delivered in the Grand Opera House, San Francisco, made so deep an impression that he has already been called upon to deliver it in several places.

Rev. Newton Cloud, a greatly respected member of the Illinois Conference, died at his home in Waverly, July 22, aged 73 years. In addition to his long experience as a preacher he was a member of the State legislature for sixteen successive terms, beginning in 1830. He was also a member of the Convention to revise the State Constitution in 1874. The funeral services were conducted by the venerable Dr. Peter Akers, of Jacksonville.

The California *Advocate*, July 19th, says: "Last week the ship Knight Commander, from Calcutta, came into our harbor, whose crew are Christian men, all members of the Baptist Church, of which Dr. Thoburn of the South India Conference, is Presiding Elder. We visited the ship and made the acquaintance of the men. We found an organized Church in the forecastle. Services are held regularly on Sunday, and four evenings of the week. They read the Scriptures, sing, pray and exhort. They also read a sermon on the Sabbath, closing with the doxology. They are all teetotalers, having signed the pledge when converted."

The agents of the several general interests of the Methodist Protestant Church met in annual council, according to disciplinary provision, in Springfield, Ohio, July 12, to consummate arrangements for centralizing and unifying the work of the denomination. The Methodist church belonging to the colored people in Carrollton, Georgia, has been burned by incendiaries, and the people will probably have to disband for want of a home.

The Woman's Foreign Missionary Society has now 2,196 auxiliaries, 53,438 annual members, and 145,116 members and patrons. Its income for the last year was \$67,688, and since its organization in 1850 it has received \$404,000. It has sent out thirty young ladies, and besides these it employs 140 Bible women and other helpers, and sustains 1200 schools.

Y. M. C. A. Notes.

The seventh national conference of Young Men's Christian Associations in Scotland was inaugurated July 10th by a reception of delegates at Edinburgh. The conference embraces 100 societies, with a membership exceeding 10,000. Gentlemen representing the American Associations were present from New York, Brooklyn, and Columbia, D. C.

The open-air meeting, carried on by the Washington (D. C.) Y. M. C. A. are held in the most public portion of the city, and have thus far proved very successful. A large number of persons have been led to a new life, resulting from these efforts.

The Young Men's Christian Associations of Minnesota will hold their State convention at Red Wing, Nov. 9-11.

Wickliffe, O., a small village, was visited a year ago by a delegation from the Cleveland Association. Resulting from the meeting then held a religious interest was awakened, in which over 50 persons united with the Church. A. Y. C. A. has now organized with over 65 active members, weekly prayer-meeting, Bible class and Sunday-school.

A district conference was held at Macedonia, O., June 22-24th, where there is no Church. Last winter 20 conversions occurred at this place as results of the labors of Rev. Mr. Merchant, aided by the Y. M. C. A. of Cleveland. An Association grew out of this, which is doing a good work. From 700 to 1,000 persons were present at the meetings of the conference, and several professed conversions took place.

At the convention recently held at Louisville, the following statistics were presented: 73 associations had reported; 45 reported ownership of property to the amount of \$1,892,311; 663 report an aggregate membership of 78,201; 441 expended last year \$311,173, and 39 have supplied 8,262 persons with employment.

There are but fifteen thousand Quakers in England. In the present year they will send two missionaries to this country, and will go on an extensive tour through Africa and Australia.

DOCT. SETH
ARNOLD'S BALSAM
FOR ALL
BOWEL COMPLAINTS.

It is the most prompt in Action, sure to relieve Pain, and effects the most Speedy Cure of Diarrhoea, Dysentery, Cholera Morbus, Cholera Infantum, of any known remedy.

It has the largest sale in New England of any medicine of its kind. For Children Teething it is of great value, giving the little sufferers Rest, Sleep and Health, Saving Life by its promptness in curing disease.

Keep it in your house. It costs but twenty-five cents.

GILMAN BROTHERS, Proprietors, Boston, Mass.

Sale at Old Orchard Beach.
THE OLD ORCHARD BEACH ASSOCIATION, Holding Two Hundred and Fifty Acres of the most desirable lands on the Saco Bay, at Old Orchard Beach, for SEA SIDE HOMES, have arranged for a large sale of lots, commencing on

AUGUST 10th.

Two hundred of the most desirable lots will be offered for sale on that day, which will afford rare opportunity for securing valuable locations in beauty and healthfulness of situation in the heart of the country.

Profitable Investments.

This Summer resort is increasing in popularity each succeeding season, and has natural advantages in beauty and healthfulness of situation in the heart of the country.

SAFE SURF BATHING, IN BEACH DRIVING, and in religious and social surroundings above any like resort in the country.

Excursion tickets for fare one way can be purchased on the day of the sale on the Boston & Maine Central Railroad.

ABSOLUTE TITLE WILL BE GIVEN.

And terms of sale will be made satisfactory. Dr. Price of New York writes that the Old Orchard Beach is the most beautiful beach in the world, and that almost all who have visited it, the beautiful spot.

Hamilton Camp-Meeting.

Will commence Tuesday, August 21st and close Tuesday Morning, Aug. 28th.

The Association has made arrangements for the accommodation of a large company. They will have entire charge of the large Dining Hall, and the number and quality of the food, as well as cleanliness and the cooking, shall give as good satisfaction as last year.

THE SUNDAY SCHOOL.

Third Quarter.

Sunday, August 19.

Lesson VIII, Acts xvii, 1-14.

BY REV. W. M. HUNTINGTON.

THE GOSPEL EARNESTLY STUDIED.

Dr. John Hall of New York said to the theological students of Yale College, "Lately I saw the statement in one of the religious newspapers, that a minister had no time to study his Bible!" One of the profoundest lessons taught the American clergy by our great American evangelist is, that the Bible is the source of pulpit power. Scientific theology may well be left to trained, intellectual athletes. "Preachers are heralds rather than logicians." And it is the heralding of the grand truths of Revelation that win men to the Redeemer. No less true it is, that the Bible is the source of the Christian's power. It must be studied to be known. Not merely to memorize it *verbatim*, but to dwell upon its truth so meditatively, with such sympathetic attention, that its deepest spiritual meaning shall melt into the hidden recesses of the soul—this is the Christian's duty. The great preacher above quoted says again: "Read the Bible for your own devotional purposes so much, enter into the spirit of it so deeply, that you shall have it literally 'by heart.' Men of taste, in thorough appreciation of Horace, Cicero, Shakespeare, Tennyson, Longfellow, can quote them accurately and at length. But what are these great masters to any man, in comparison with that which the Bible is to all?"

Biblical study consists not in the weighing of text against text, but in the estimating of great streams of tendency, the apprehension of the spirit of great spiritual thinkers who had "the mind of Christ." The single verse is no longer like the jewel set in a wall, which one may pluck out and carry off as an independent thing. It is a window by which we may look through the wall and see the richness it encloses (Phillips Brooks).

Amphipolis and Apollonia—the former, thirty-three miles south-west of Philippi, on the river Strymon, and at the head of the gulf of that name, on the northern coast of the *Ægean Sea*; the latter about thirty miles southwest of Amphipolis.

They came to Thessalonica—at this time the capital of the province of Macedonia, having received its name of Thessalonica from Cassander, on his rebuilding and embellishing it, in honor of his wife Thessalonica, sister of Alexander the Great. It is still one of the most important and populous cities of European Turkey, known by the name of Saloniki.

We see at once how appropriate a place it was for one of the starting points of the Gospel in Europe, and can appreciate the force of what Paul said to the Thessalonians within a few months of his departure from them: "From you, the word of the Lord sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place" (Howson).

Paul, as his manner was, etc. It was a fixed rule with the apostle to begin his ministrations in the synagogues of the Jews. It must have been a deeply settled principle with him, or he would have shunned the synagogue in Thessalonica after the cruel treatment received at the hands of the Jews in Philippi.

Reasoned with them out of the Scriptures. Paul was argumentative. Not in the mere polemical or captious sense; but in a lofty way he loved to reason upon the great truths of the Old Testament, finding the fulfillments of prophecy, matching the occult meaning of the old Book, so revered by the Jews, with some clear and manifest truth as it is in Jesus.

One who speaks strongly on this point says, "There is a way of rationalizing the Gospel, which does not help but hinder. We enunciate a truth as reported in the Word, and proceed in a strain which, reduced to plain statement, would run thus: 'Now, brethren, the Lord says the wages of sin is death, and the gift of God is eternal life. I shall now proceed to show you good and sufficient reasons why He should say so, and we proceed with our argument.' Paul reasoned" in no such way. He argued with the Scriptures, not about the Scriptures.

Opening and alleging that Christ must needs, etc. All his explanation of prophecy, and all his statements of truth, culminated in the central truth that was the substance of his preaching—Christ crucified and risen. He "must needs" have entered into the triumphs of His redemptive work through suffering and death. The ultimate reason for our Lord's sufferings is too deep for the plummet of our thought. His passion and death were necessary not merely because the older Scriptures foretold these events, but because the same plan includes the prophecies and their fulfillment. The love of God, the wisdom of God, in reconciling a rebellious race to Himself, demanded that "the Captain of our salvation be made perfect through suffering."

This Jesus . . . is Christ. He is the Anointed One, the Messiah, of whom your own Jewish Scriptures tell in such certain language.

Some of them believed and consorted with Paul and Silas—that is, some of the Jews who listened to Paul's preaching. They were convinced of the truth, and cast in their lot with the apostles.

Devout Greeks . . . and of the chief women, etc. Greeks who had become proselytes to the Jewish faith probably. They had seen a part of the truth and were glad to know the whole. Upon this class the preaching of Christ by Paul had the widest influence. Also many women, the chief women of the

city, became followers of the Lord Jesus Christ. As is so many other fields of his labors, so here, Paul found the feminine heart ready soil for the Word of life.

The Jews which believed not—could not hold their peace and allow others to believe; but true to the history of their race, in its attitude towards Christ, allowed feelings of envy and malignity to actuate them.

Levied fellows of the baser sort—loungers, hangers-on about the markets, with nothing to do but to do nothing; such material as mobs contain. The violent Jews, with these elements, were enabled to stir up an excited throng immediately, and this soon moved the whole city to an uproar.

This verse gives a terse and nervous account of the working out of Jewish hatred. First unbelief, then envy, a gathering of firebrands, inflaming the populace, mobbing the apostles.

Jason—is mentioned in Rom. xvi, 21, as a relative of Paul. This may be the same person, although the name was so common as to make the question doubtful.

They drew Jason and certain brethren unto the rulers. The apostles in some way eluded the rough hands of the rioters, and Jason and some other believers were obliged to bear the brunt of the assault, who, being citizens, fared better than the foreign preachers would have done.

These that have turned the world upside down, etc. This charge shows that the Thessalonians had heard of the acts of the apostles in other regions, and how their preaching had been the occasion of tumults. No believer in the power of Christianity, with the history of the Church before him, would for a moment deny that the preaching of Christ's truth does turn the world upside down—simply because, as it has been well said, the world is wrong side up. Christian truth overturns its wrongs, and builds up the crushed and buried rights of man.

These all do contrary to the decrees of Caesar—all who follow the teaching of these fanatics, and disturbers of the peace. Claudius was emperor at this time in Rome; "Caesar" stands for the ruling emperor. The complaint now was very much the same as that raised against Jesus Himself, that He called Himself king. Now these followers say that Jesus is king. The apostles taught nothing that would harm the Roman power. They did nothing against the king. If they spoke of Christ as a king, they never represented Him as a rival of some poor pagan on the throne of the Roman power.

They troubled the people, and the rulers, etc. This charge made the people anxious, because if they were harboring in their midst preachers of disloyalty, their own good standing would be impeached.

When they had taken security, etc.—a pledge for the good conduct of themselves and the preachers, probably in money or other treasure.

The brethren immediately sent away Paul and Silas by night. Knowing the bitterness of Jewish hatred, they chose to show the value of discretion, and help the apostles away from their tumultuous city.

Berea—afterwards called Irenopolis, and now Veria, forty-five miles south-west of Thessalonica.

These were more noble than those in Thessalonica. They to whom Paul preached in the synagogue of Berea were more susceptible to the truth, more willing to hear the Word, more fair-minded, than the Jews of Thessalonica.

They . . . searched the Scriptures daily. Instead of taking up the unreasonable cry of hatred against the apostles, they were disposed to look carefully into those Scriptures from which Paul preached, and examine for themselves the records of prophecy. They made a daily study of the Word. The Bible should be like our daily bread, the staple of our spiritual food.

Therefore, many of them believed. Because they were reverent, thoughtful, candid. If men who are misbelievers and unbelievers can only be induced to think candidly and carefully upon religious things, there is hope of their being influenced by religion; it is the careless and indifferent who are hardest to reach. Many Grecian proselytes in Berea, both men and women, were also converted.

They came thither, also. The Thessalonian Jews, not content with driving the apostles from their own city, came down to Berea to make trouble.

From the distance, some time must have elapsed before this could take place; and that some time did elapse we may gather from 1 Thess. ii, 18, where Paul relates that he made several attempts to revisit the Thessalonians (which could be only during his stay at Berea, as he left the neighborhood altogether when he left that town), but was hindered (Alford).

To go, as it were, to sea. Many commentators have thought the expression here indicates a *feint* in Paul's movements which was intended to deceive his persecutors if they should attempt to pursue him. But a fair interpretation of the passage is that he did go by sea.

ZION'S HERALD QUESTIONS. From the Notes.

Berean Lesson Series, August 19.

1. Give the circumstances of the departure of Paul and Silas from Philippi.
2. Give the names of the places mentioned in this lesson.
3. Upon what class did Paul's preaching have most effect in Thessalonica?

4. Who were the persecutors?
5. Was it Paul, or the Jewish mobs, who turned the world upside down?
6. What excellency distinguished the Bereans?

WALKING IN THE LIGHT.

"God is light, and in Him is no darkness at all."

BY REV. JOHN A. LANSING.

These are words of deepest meaning to all believers, and full of satisfaction of the richest nature to all good and honest hearts. Nothing is clearer than that light shows things when otherwise they could neither be known or found. The woman who had lost her piece of silver, lighted her candle before she swept her house. The light enabled her to see the coin. The virgins needed oil in their lamps, that they might light the moving procession as the bridegroom came to his home. The very law of light is manifestation, for "whatsoever doth make manifest is light."

Some words of men make light where before was darkness, but there is a darkening of counsel often when their words come to give us light. Not so with God. My words are a light to thy path. In simplest truth no words but God's can make light. Since God is light, how can His words but be light; and more, and best. He cannot withhold either them or Himself, for by the very law of His life, being light, He will make Himself known. Outer darkness is the symbol word of Jesus, when He would give us a picture in which there is no manifestation of God that hath in it the possibility of finding either the Lord, yourself or another, in any way one would desire.

Too much, then, cannot well be said upon the word that light makes manifest. Jesus, the Light of the world, was God manifest in the flesh. And when John has told us of a coming and a showing of Him that may be seen, heard, handled, then saith he, "God is light." By very nature He desireth not to be hidden, but to be seen, touched, heard. Indeed, God has no secrets, since He has given Himself, that are not ours in His fellowship. It is with them that fear Him, even; how much more, shall we say, with those who dwell in love. "Nothing," said Jesus, "is hid that shall not be made known."

This is God's truth about Himself as well as His truth about things; that when words had all failed, and ceremony, and ritual, and law had not shown Him forth, because He would be known and could not be otherwise from His very nature, He came Himself the Light. Embodied in humanity He could come to His perfect showing. Bodied in the flesh no one need miss seeing Him.

No one need feel now that He has sought to withhold. Indeed, He never had, save as we could not bear it. Therefore it was that He wrapped Him in the thick darkness. Now we see Him face to face. Why then do we cry to God as though chary of being known? He, rather, longs to make Himself fully known. There is nothing in either His nature or His person that we may not desire to know. He not only desires to come to us, but He enters into us, but would make us partakers of His nature. No bars to hinder now, since Jesus has come. Not only does He wait, but He longs, to unfold to us the measureless fullness of Himself, His love, His all.

Ask, seek, and knock, are words of invitation. Would you know? Ask! There is no limit set save Himself, and we can call that limit, when He is without bound? Would you have the range of all things? Knock! It will be opened. Go where you will with Him; and you do not want to go elsewhere, do you?

Let us then expect to see Him; be sure that we may know Him. Yes, more, let it be accepted once and for aye, that because God is light, He can do no other than show Himself; that He by very nature longs for that showing. Give Him a house in which to make that showing, and let that home be yourself.

The Family.

THE PEASANT AND HIS CHILD.

Translated from the German of Sturm.

BY ELIZABETH CONVERSE.

Before his field the peasant stands,
Across his brow deep lines are twisted:
With carefulness I sowed my lands,
Sternly on purest seed I fastid;
Now look! how many a noxious weed!
This is the enemy's foul deed!

Then comes his boy, with joyous shout,
Rich-laden with his flowery spoil,
With care he's culled his treasures out:
The bright-blued weeds pay well his toil:
"See, father, only see!" he said,
"What splendid things our God has made!"

THE REFORM CLUB.

BY EBEN E. REXFORD.

"Dear me! how them Stebbins boys do swear!" exclaimed Aunt Tryphena, coming in from the yard where she had been hanging out clothes to dry. "I should think they'd be ashamed of themselves."

"I don't think they're half as much to blame as their parents are," answered Mrs. Delano. "They have never taken pains to teach them better. Mr. Stebbins swears, and of course we can't expect his boys won't when they

bear him. It's natural for them to follow the example he sets."

"I'd like the handling of 'em for a spell," said Aunt Tryphena, who hadn't the least faculty of governing children, but who was always imagining she had. "I'd break 'em of it! You'd see! There was Deacon Jones' wife: she had one boy 'bout Harry's age, you know, when she married the Deacon; she broke him of swearin', an' the way she did it was by fillin' his mouth full o' soap. She told him she was goin' to clean it out for him, an' see if she couldn't git red o' such bad words; an' he says she never heard him use another oath after that. I'd keep them Stebbins boys' mouths full on't for a day or two, if I had 'em to deal with."

"That might effect a cure," answered Mrs. Delano, rather skeptically; "but I'd rather depend on my boy's sense of manliness and honor," she added, smiling at Harry, who had been turning the wringer for her. "I think he has too much regard for himself to use such words as some of his playmates do."

Harry's face flamed up like a rose. He wished she hadn't said that, for it made him feel guilty and ashamed. She didn't know that he sometimes used language similar to that the Stebbins boys had been annoying Aunt Tryphena with. He had heard his playmates swear, and somehow it had seemed to him that boys didn't get to be men unless they could use bad words; that was the first step on the road to manhood, and the next was smoking or chewing, and then, being able to drink liquor. He had heard boys boasting of their accomplishments in these directions, and he had drawn certain illogical conclusions therefrom. Many another boy than Harry has made the same mistake he did regarding these things, and that mistake has been the ruin of his life.

Aunt Tryphena and his mother talked about the evil of swearing as they kept on with their work, and Harry had to listen to the conversation. It was well that he had to, for it converted him from his foolish belief that a boy must be able to swear before he can be a man. He saw how silly and disgusting a habit it was, to say nothing of its being positively wicked, and he made up his mind, then, and there, that he would quit the practice.

"I'll come hard, I guess," he said to himself, "but I know I can do it, for I never swear when I think my folks will hear me, and if I can keep them from it when I can't when they ain't round. I'll bet the boys'll make fun of me, but I'll stick to it, if they do laugh."

The next day Harry told Joe Brainard about the resolution he had made. Joe was Harry's particular friend, and he wasn't afraid of being laughed at by him.

"Good for you!" exclaimed Joe, slapping Harry on the shoulder. "I've thought 'bout doing the same thing more'n once, but I ain't begun, 'cause I was afraid I couldn't hold it. I'll tell you what I'll do. I'll help you, and you help me, and we'll reform ourselves from swearing, just as Mr. Brown's reformed from getting drunk. What'd ye say?"

"I say I'll do it!" answered Harry, and they shook hands on the agreement. And that was the beginning of the boys' Reform Club in Dover's Corners.

In less than a week they had talked the matter over with other boys, and the result was that over a dozen of them had agreed to try to break off from the disgraceful habit. Among them were the Stebbins boys.

"I'll bet we'll have a tough time of it," said Will Stebbins, after he had signed the document Harry had drawn up, which read that the undersigned agree to give up swearing, or pay five cents." What the committee, of which Harry was chairman, had meant, was, that five cents were to be paid for every day in which any member of the club forgot his good resolutions and swore.

"We'll use the money we get for buying some papers," said Joe Brainard.

"Guess we can subscribe for some pretty soon, then," answered Johnny Stebbins. "I'm just of Will's opinion. We've undertook a big thing, for father swears like everything, and when he gets at it, it'll be hard work for us to keep from it, if we get mad. But I'll try!"

Ah, boys, that's the way! Just try! You don't know what you can do, till you try.

I am sorry to say that before the Reform Club had been in existence two weeks, the fines which had been paid in were sufficient to purchase three or four books, and warrant Joe in sending for a boy's paper which cost a dollar and a half a year.

"Lucky we didn't put the fine at five cents apiece for every swear," said Tommy Clark. "If we had, I'd have had to withdraw from the club—couldn't earn enough to pay up, no-how! But I tell you, boys, I'm gaining. I don't want to swear once now, where I did ten times before, and I keep thinking about it, and when I want to swear I shut my mouth just as tight!"

"So do I," said Joe. "I've paid in a pretty good share of our money, but I don't have to fork over five cents as often as I did at first."

It was found, at their monthly meeting, that none of the members of the club had succeeded in getting off without paying more or less in the way of fines. But Will Stebbins, who was treasurer, presented his monthly report with the promise that the receipt of funds was diminishing very materially from day to day, and that the amount received during the last week was not

equal to that paid over on the first day of the existence of the club.

"Hooryay for our Reform Club!" cried Harry, and the boys gave three cheers and a "tiger" with a will. "I'm proud of it," said Tommy Clark. "Somehow I feel more manly, since I've tried to leave off swearing, and when I hear any one swear, now-a-days, I can't help feeling disgusted. I didn't use to get disgusted with myself, though. I hadn't got my eyes open then. I'll tell you what it is, boys, if we're going to reform, let's go in for the whole thing, and agree not to smoke or chew, or drink liquor."

The "constitution" of the club was accordingly remodeled, and the boys signed it, each one firmly resolved to keep the pledge he made. God help them to do so! I believe they will.

One day Mr. Stebbins was helping put up some stove-pipe. It wouldn't fit exactly, and he began to swear about it.

"I'll tell you what it is, father," said Will, good-naturedly, but considerably in earnest, "you ought to belong to our Reform Club."

"What is your Reform Club, I'd like to know?" said Mr. Stebbins. "We've agreed not to swear, nor drink, nor use tobacco," answered Will, almost scared to think what he had said, but determined to see the matter through, now it was begun.

"The drinking and tobacco-using don't touch my case, as I see," answered his father, who had become so used to swearing that he no longer thought about the habit as being one which deserved to be classed with those he had mentioned. In fact, he had become so accustomed to it that he never thought anything about it.

"But the swearing does," answered Will. "Hain't you noticed that Johnny and I don't swear hardly at all now?"

"No, I haven't," answered Mr. Stebbins, half angry, half ashamed. "Well, we don't; and you watch us, and you'll see what I tell you is true," answered Will. "I don't believe we'd have very hard work to keep from it entirely, if we didn't hear you. If we can stop, you ought to."

Mr. Stebbins did not answer. He turned his back to Will, and went to work on the rebellious stove-pipe. Will noticed that he did not swear again during the trying operation of fitting two pieces of pipe together, which seemed to have made up their minds—if they had any—to be as expiring as possible.

It was about a week after that, that Mr. Stebbins met Harry. "I've heard you had a Reform Club," he said; "my boys belong to it, don't they?"

"Yes, sir," answered Harry, wonderingly. "Do you keep the paper you have to sign?" asked Mr. Stebbins. "I've got it at home," answered Harry. "Do you want to see it?"

"I'd like to sign it," replied Mr. Stebbins. "If my boys have become ashamed of swearing, and are making efforts to leave off the habit, I ought to be ashamed to be outdone by them. Suppose you bring the paper over to-night, and take me in as a member of your club."

"Won't that be jolly!" cried Harry. "I'll tell you what it is, Will and Johnny'll be glad to hear that you're going to be one of us."

"Out of the mouths of children," Mr. Stebbins said to himself, thoughtfully, as he went homeward. "God helping me, I won't stand in the way of my boys. I want them to be better men than their father has been, and I'll help them if I can."

Harry presented himself at Mr. Stebbins' at an early hour, with the important document for his signature. The real significance of the picture I might have mistaken, but thought it might merely represent bathers, revellers, pleasure-seekers, with whose careless abandon and gaiety the rich landscape and its accessories were in correspondence.

"In one room hung the family portraits; that of the late wife, the son and daughter of the Bishop, a painting of the early home of the wife in Central New York, the old mansion picturesquely situated between two lakes, and portraits of the father and mother of the Bishop, also himself when a boy, an embryo bishop; the three last painted by Mr. Ames in the early days of his career. These seemed satisfactory to the family, and though they might be called pretty good pictures, yet they looked almost wooden beside the portrait of his wife and himself painted still later by Mr. Ames. The picture of Mrs. Haven, the Bishop's wife, represented a very sweet and beautiful young woman looking pensively out from a dark background. Indeed, they all had the same dimness of background, that of the Bishop's alone having on one side the faint impression of a column. Nor did the garments intrude themselves. By looking closely you could see the dark, well-fitting coat buttoned closely to the throat; the narrow bit of white shirt collar above; and the vest and watch-chain beneath. But no language can give an idea of the strength and beauty of the face, like that of a prince or an emperor, looking out so decidedly from the surrounding darkness—the pure complexion, the well-defined, regular features, the dreamy eyes, and the hair an encircling halo. It is surely an ideal picture, and yet the sister thought it a good likeness, except the expression of the eyes, which she thought not his best, but rather that of weariness or suffering. Comparing his picture with those of his father and mother, I judge that he may have inherited his surdness from the father, his idealism, of which he must possess a considerable share, from the mother."

The Wesleyan Sunday-school Union of great Britain has issued a very encouraging report of its second year's operations. The total number of scholars enrolled is 725,312 (an increase of 25,000 for the year), of whom 60,000 are members of the Churches, or on trial.

FOR US.

"And when they had plaited a crown of thorns, they put it upon His head."

BY MRS. A. N. STOW.

O cruel, cruel hands! To crown with thorns
My dying Saviour's head in that dark hour,
When for our sakes whose sins He gladly bore,
He laid aside His kingly pomp and power.

Oh, how could human eyes the sight endure—
The precious Son of God in anguish bowed,
While from His pierced brow great blood-drops flowed,
As, rent in spirit sore, He cried aloud,—

"Why hast Thou me forsaken, O my God?"
Then, with one other cry, the woe was past;
The sacrifice for sin was fully made
By Him on whom a world's whole guilt was cast.

And shall we fail to love Thee, truest Friend?
To yield Thee all the homage of the soul?
O Saviour, Lamb of God, our hearts accept—
Our life, our all; we freely yield the whole.

And when on Zion's height we stand arrayed
In garments whitened by Thy precious blood,
To Thee shall all the praise be gladly given—
Thou Source of present and eternal good.
Rocky Hill, Ct.

BISHOP HAVEN'S HOME.

A correspondent, visiting Bishop Haven's home in Malden, thus writes in the *Commonwealth*:—

"Here also is the homestead of the widely-admired and venerated Bishop Haven, editor and divine, the house and its treasures in books and art being kept by the mother and sister of the Bishop, the former a lady of nearly ninety years, whose active mind and warm sympathies, probably, have served to keep bright and fresh her faculties to that advanced age."

"Among the treasures of art which Miss Haven allowed us to examine were some fine large photographs from pictures by Velasquez and Murillo in the various galleries in Spain; views of churches, and the most beautiful portions of the Alhambra—arabesques, arches, columns and courts; a painting, a copy, from Murillo, 'St. Joseph and the Infant Jesus,' beautiful in grouping, in coloring—purple and golden brown draperies, and floating hair. The face of the child was very sweet. He stood, near a broken column, on a pedestal from which he seemed about to spring, while restrained by the saint, whose right arm was thrown around him with a gentle embrace. The head of the child reclined toward the bosom of the saint, the right hand and arm rested gracefully and trustfully upon the left hand of the other, while the left hand of the child grasped the symbolic lilies. It was indeed a sweet picture, expressive of fostering care and perfect trust. On the wall hung a water-color, a Turner, an Italian scene, judging by the architecture, the phosphate and scattered vases and pottery in the foreground, and the half-nude figures with bright floating draperies climbing the trees, dashing over the columns and wading into the lake. The reflection of the foot and limb of one of the figures just about to dip into the water was a pleasing detail. The atmospheric effects were most lovely in softness and richness of coloring, the reflection of the declining sun streaming in lengthened brightness over the quiet waters through the middle ground, the same lovely lemon and other sunset hues so observable in this artist's 'Slave Ship,' at the Art Museum. The real significance of the picture I might have mistaken, but thought it might merely represent bathers, revellers, pleasure-seekers, with whose careless abandon and gaiety the rich landscape and its accessories were in correspondence."

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"When a Russian army officer, or other person of note, is condemned to exile in Siberia, he is first made to kneel on a scaffold before the people, while the epaulettes and decorations are torn off, and his sword broken over his head. He is declared legally dead, and his wife, if he is married, can, if she chooses, consider herself a widow. His estates are confiscated to the crown. If his wife and children follow him they can never return."

We have, amid all changes, three unchangeables—an unchangeable covenant, an unchangeable God, and an unchangeable heaven; and while these three remain 'the same yesterday, to-day, and forever,' welcome the will of our heavenly Father in all events that may happen to us. Come what will, nothing can come amiss.—*Mr. Henry.*

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